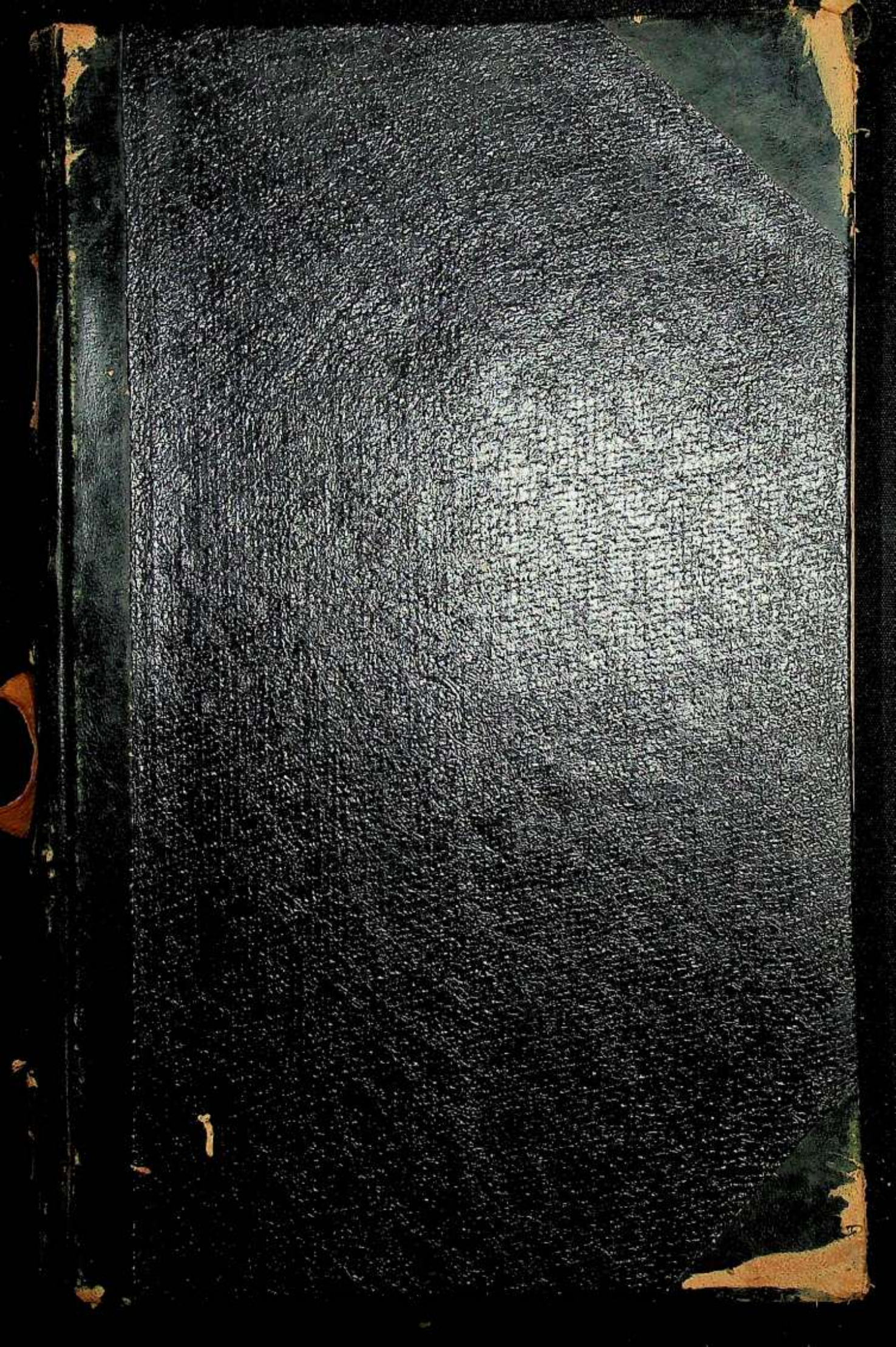

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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

SHARAWAN, 1973—JULY, 1916.

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We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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consult the Upnishad. The stray verse in Chinese religious literature does not enlighten or suggest anything to a person whose soul is not steeped in Upnishadic lore and the Gita.

Of the spread of Chinese Culture in India. It is absurd to believe that the Chinese, whose chronology is so reliable and whose records of the past have been so scientifically preserved, should have sent missionaries to India and not mentioned the fact in their historical, religious and controversial literature. It is an established historical fact that Buddhism was propagated in China by missionaries sent from India and that in the early centuries of the Christian era India was the land of pilgrimage—the sacred land *par excellence*—for devout Chinamen. In Indian literature we find ample evidence that China was under the spiritual dominion of India even in remote antiquity and India had even trade relations with China.

In the Ramayana (Kish Kindhya Kandam 40-23) we read.

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भुमिञ्च कोषकाराणां ।
भुपिञ्च रजताकराम् ।

We take the following with [illegible] to the meaning of this passage from Dr. Radha Kumad Mukerji's "*Indian Shipping.*"

The passage in question is : भूमिञ्च कोष-काराणां भूमिञ्च रजताकराम् ।(Kishkindhya Kandam, 40, 23). The commentator explains कोषकराणां भूमिम् as कौषेयतन्तूत्पादकजन्तूत्पत्तिस्थान भूमिम् or the land where grows the worm which yields the threads of silken clothes. The silken cloth for which China has been famous from time immemorial has been termed in Sanskrit literature चीनांशुक and चीनचञ to point to the place of its origin. Thus in Kalidasa's Sakuntala we come across the following passage :—

गच्छति पुरः शरीरं धावति पश्चादसंस्थितं चेतः ।
चीनांशुकमिव केतोः प्रतिवातं नीयमानस्य ॥

In the Yatratattva of Raughunandana we find the following ;—

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सुगन्धि माल्याभरणैश्चीनचेलैः सुशोभनैः ॥

The following further evidence of a Western scholar may be adduced to show that China was the prime producer of silk. "The manufacture of silk amongst the Chinese claims a high antiquity, native authorities tracing it as a national industry for a period of five thousand years. From China the looms of Persia and of Syre were supplied with raw silk and through these States the Greeks and the Romans obtained the envied luxury of silk tissues. The introduction of silk worm eggs into Europe was due to two missionaries who brought them concealed in a bamboo to Byzantium. The food also of the silk worm, the white mulberry (morus alba) is of Chinese origin" (Growth and Vicissitude of commerce by J. Yeats, L. L. D., F. G. S. F. C. S., &c.) The same author, in his Technical History of Commerce, p. 149, says: "Fabrics of silk and cotton are of oriental origin. For 600 years after its introduction from China (A. D. 552) silk cultivation was isolated within the Byzantine Empire. The rearing of the worms and the weaving of the silk was practised in Sicily during the 12th and in Italy during the 13th century, whence it was subsequently introduced into France and Spain."

In the Mahabharata (Shanti Parva LXVI, 13, 14.) we read.

यवनाः किराता गान्धाराश्चीनाः ।
शकास्तुषारा कङ्काश्च पह्लवाश्चान्ध्रमद्रकाः ॥
पौण्डाः पुलिन्दाः रमठाः कम्बीजाश्चैव सर्वशः ।
ब्रह्मक्षत्रप्रसुताश्च वैश्याः शूद्राश्च मानवः ।

What duties should be practised by the Yavanas, the Kirats, the Gandharas. the Chinese, the Shavaras, the Barbaras, the Shakas, the Tusharas, the Kankas, the Palhavas, the Andhra's the Madrakas, the Pundias, the Pulindas, the Ramathas, the *Kamvojas, the several peoples that have originated from the Brahmanas and the Kshatryas, the vaishyas and the Shudras, that live in the dominions of Aryan Kings.*"

Here it is clearly asserted that the Chinese, like other peoples mentioned therewith, were of Aryan (Hindu) origin and were ruled, by Aryan kings at the time of the Mahabharta War. Again in the Manu Simriti (X, 43, 44) we are told :—

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चौड्द्रविडाः काम्बोजा यवनाः शकाः ।
पारदाः पल्लवाश्चीनाः किराता धनदा खश ॥

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In these verses it is clearly stated that the Paundakas, the Audas, the Dravidas, the Kambojas, the Yavanas, the Sakas, the Paradus, the Pallavas, the CHINESE the Kiratas, the Dandas and the Khashas *were originally Kshatrya people who were turned into Sudras because the supply of Brahmana missionaries to minister to their spiritual needs was, somehow or other cut off.* From this it is clear that, according to Manu, there was a time when the Chinese professed and practised the Vedic religion and that later on missionary activity slackened and the people left off Vedic practices. We dont think it is possible to put forward clearer evidence in support of our thesis.

A word may be said as regards the age of the Manu Simriti. Exception may be taken to our conclusions on the ground that since, according to some scholars, the present metrical Manu or Bhrigu Sanhita was composed in the early centuries of the Christian era. I the verse quoted by us may refer to Buddhist influence. In the first place the reference to the Brahmanas and the Varan Ashram System clearly puts the hypothesis of Budhist influence out of court. Again there is no evidence for the imaginary view that the present Bhrigu Sanhita was composed after Buddha. The words Buddha and Buddhism or any equivalents thereof do not occur in the Bhrigu Sanhita and there are no references, direct or indirect, to Buddhist ritual, doctrines or organisation in the book. On the contrary there [illegible] positive internal evidence in the simriti which [illegible]me II, conclusively that even in its present metr[illegible]ow proceed existed long anterior to Lord Buddha, [illegible]e, as constantly

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Manu simriti are found, in their P. li transliteration in the Dhammpada, the oldest scripture of the Buddhists.*

Here are the Slokas :—

Manu.	*Dhammpada.*
(II, 121.	VIII, 9.
अभिवादनशीलस्य नित्यं वृद्धो पसेविनः चत्वारि तस्य वर्धन्त आयु-र्विद्या यशोबलम्	प्रभिवादन सीलस्सनिच्चं बुडदा-पचाभिन्नं खतारी धर्मातढन्ति आनुयव-णपी सुलवलं ।
(II, 156).	(XIX, 5).
नतेन वृद्धो भवति येनास्य पालतं शिरः योवै युवाप्यधीयान तं देवाः स्वविरं विदुः	न तेन थेरो सीहोति चेतस्स पालितं सिरो । परिपक्को वचो तस्स मघिजितीति वुच्चति ।

Unless we hold that the metrical Manu Smriti must have been extant for centuries before Buddha and that its v rses had become a part of the intellectual curre icy of the land, we cannot explain why these slokas were taken by Buddha or whosoever was the author of the canon without acknowledgment. The Slokas of the Manu Smriti are moreover found even in the Mahabharata and the literary debt has been acknowledged there many times.

Now we proceed to show that there is direct evidence of pre-Buddhist Indian influence on Chinese thought and life even in Chinese literature*.

The following is from an English translation by Revd. Clark of a Chinese book written in A.D. 1558 by Yang Tsai of Chengtu Fa, Sizechuan and re-edited by Mr. Hu Ya of Wachang Fu. Hapeh, in A. D. 1776. Both were Chwang-Yuans (M, A. with honours).

"It is probable that this Province formed the basis of the present Empire. In the far distant past, a certain Prince Ah Yu of

---

*Professor Maxmuller in his Introduction to the English translation of the Dhammpada (S. B. E. Vol. X Part I) says :—

We must be satisfied therefore, so far as I can see at present, with fixing the date *and the latest date*, of a Buddhist canon at the time the Second Council 377 B. C. That some unks were added later, ow ; that many of the treatises included in the canon existed before il, can hardly be doubted. The second chapter of the Dhamm-nce, is called the appamada-vagga, and if as the Mahavansa at at the time when Asoka was converted by Nigrodha explained to him the appamada vagga, we can hardly then a collection (vagga). of verses on Appamada he Dhammpada and in the Samyutta-nika ya.

his point we are indebted to an article 1915 by Dr. Ramlal *Sarkar*.

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the Mo-li-chie Kingdom in India came into Yunnan. Prince Ah-Yu by his marriage had one son, Ti-Mongeing. Probably the prince came with his son and helped him to settle. Ti-Mong in course of time had an enterprising family of nine sons, these in their turn became important men, the founders of the large tribes or nations.

"The first son, mong-cu-fu was the ancestor of the Sixteenth kingdom (where, I can not discover). The second son Morg-cu-lion was the ancestor of the T'wfan or Tibetans. The third son Mong-cu-lo' was the ancestor of the Han-ren or Chinese. The fourth son Mong-cu-chow was the founder of the Man-Tsai tribes. The fifth son Mong-cu-tu was the ancestor of the Mong-shih (probably the Mongolians). The sixth son Mong-cu-tu was the ancestor of the Lion kingdom (perhaps the Siamese). The seventh son Mong-cu-lon was the founder of the Anamese The eighth son Mong-cu-song was the ancestor of the ancient Yunnanese. The ninth son Mong-cu-neb was the founder of the Pai-ib or Peh-ib."

Various names were given to Yunnan under various dynasties, that is from Chow dynasty 1122—246 B.C. down to Ming dynasty A. D. 660.

Here is a description of the government of the Hindu Province taken from the same book.

The Government—There were eight ministers to manage the legislative, civil, and military affairs; nine executive officers; a president over the mandarins: an officer for the census, military instructors, judges; commissioners of public works and of the board of trade; three officers to take the charges of Government granaries; one superintendent of horses and one for the cattle; a commander-in-chief and a commissariate officer. There were eight prefects Yung-chang-Fu, Lihiang Fu and others. Two brigade generals one at Hwei-li-chow Si-l'wen the other at Long hai Hsien. There were ten Ci-chow stationed at Chao Chou, Ten-e'wanchow, Tai Ho Hsien and seven other places. There were thirty-five military officers stationed in various places east of Tali, but only two west of this city. Valiant deeds performed by officers or men were rewarded by gifts of gorgeous clothes.

The reader will note that the form of Aryan (Hi[illegible]en government in China was exactly identical wi[illegible]me II, described in the Manu Samhita, in the Maha[illegible]ow proceed Shukarniti and the Arth Shastra. We h[illegible]e, as constantly (eight ministers) and the superinten[illegible] cattle—officers pecular to Indian [illegible]

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The following note by Mr. U. S. Dalal which appeared in the *Modern Review* for August shows that the identical prince mentioned in Chinese literature as the founder of the ancient Hindu kingdom in China is also spoken of in the Puranas.

> With reference to the article published by Dr. Ramlal sarkar in the June Number of the Modern Review, it will perhaps interest him and others engaged in the study of Indian History that A. K. Yu, the Indian Prince who went and settled in the province of Yunnan in the distant past, is evidently identical with Ayu, the eldest son of Pururavas mentioned in the Puranas (e. g. Vishnu Purana, Bk. III Ch. VIII.)
>
> This inference derives considerable support from the fact that Abul Gazi quoted by Tod in his annals of Rajasthan mentions one Ogx or Ogux having two sons, Kium the sun and Ay or Ayu the moon of whom Ayu was the ancestor of the Tartars. The account given in the Puranas and the Chinese annals, about the birth of Ayu or Yu agrees in many respects. Thus, according to the former (IV. I). Buddha (Mercury) saw Ita when she was staying in the vicinity of his abode and having espoused her had by her a son, Pururavas, and his eldest son was Ayus. According to the latter, Yu or Ayu was the son of the Star (mercury or Fo) who struck his mother while journeying and she gave birth to him. He is said to have reigned 2207, Years B. C and was the ruler who divided China into nine provinces.

Now when we find the teachings of the Vedas and Upnishads taught in books on Taoism—the most ancient religion of China—almost in same words, and further find evidence of ancient Indian influence and rule both in ancient Indian* and Chinese literature, the inference is irresistible that ancient Chinese religion, culture and civilization were derived directly from ancient Indian religion, culture and civilization.

The Art of Writing in Ancient India.

It is boldly asserted by European scholars that the ancient Indians, and especially the Vedic poets (who, according to them, were the authors of the Vedas), did not know the art of writing. Even such a well-informed scholar as the late Professor Max Muller says :—

---

* Aryan king of China, is mentioned by name as the ally of the Kaurvas in the great

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"Where writing is known, it is almost impossible to compose a thousand hymns vithout bringing in some such words as, writing, reading, paper, or pen, *yet there is not one single allusion in these hymns to anything connected with writing*"

The italics are ours. And again :—

"Now, if we look for any similar traces in the history of Indian literature, our search is completely disappointed. There is no mention of writing materials, whether paper, bark, or skins, at the time when the Indian Dias Kenasts collected the songs of their Rishis; nor is there any allusion to writing during the whole of the Brahmana period. This upsets the common theories about the origin of prose literature. According to Wolf, prose composition is a safe sign of a written literature. It is not so in India. *The whole of the Brahmana literature, however incredible it may seem, shows not a single vestige of the art of writing, nay more than this, even during the sutra period all the evidence we can get would lead us to suppose that then,* though the art of writing began to be known, *the whole literature of India was preserved by oral tradition only.*

These statements are, however, as erroneous as they are positive, categorical and imperative.

In the Srauta Sutra we read :—

इमं मन्त्रं पत्नी पठेत् ।

"Let the wife read out this text"

Now it may be pertinently asked why the wife is called upon herein to read out the text, if what the learned professor says is right and, even in the sutra period, "the whole literature of India was preserved by oral tradition only."

Again Mr. Jagmohan Varma of Benares has drawn the attention of scholars to the following Vedic mantra, quoted by Yaska in his Nirukta.

उतत्वा पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसस्रे जायेवपत्य उशती सुवासाः ॥

"Man sees (Divine) speech and yet sees it not, heareth it and yet heareth it not. To the learned, of course, it reveals its charms just as a captivating wife discovers her charms to her husband [illegible]en

Now one can *see* only what is written or pri[illegible]me II,

But the following mantras of the Rig [illegible]ow proceed 53, 7-8) afford a conclusive and clinching [illegible]e, as constantly baseless allegations, since they co[illegible] tion of the art of writing :—

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यां पूषन्ब्रह्मचोदिनीमारां बिभर्ष्याघृणे ।
तया समस्य हृदयमा रिख किकिरा कृणु ॥

(कवे) "O learned men Do ye (आरिख) write out (किकिरा) the documents of (पपीतां) business men; (रुद्धय) afflict (हृदय) the hearts of the wicked and (कृणु) make (अस्मभ्यम) us (ँम्) happy. (आदिख) Write (on the tablet) (हृदयम्) of the heart of him, &c. &c.

The word (दिख) which occurs in these mantras is the same as लिख which even an ignoramus knows means writing"

Can anything be clearer than this?

In the old Testament (Proverbs i i i,3) we read:—

Write then upon the table of thine heart.

Professor Max Muller quotes this passage as conclusive evidence in support of the view that the authors of the Old Testament knew all about the art of writing. Now when we come across an identical passage in the Veda, why does it not afford decisive evidence that the Vedas mention the art of writing? What can be clearer or more convincing from this standpoint than the Vedic injunction that business contracts should be reduced to writing and should be drafted by a man learned (in law and literature).

The United Provinces Municipal Bill.

Separate representation will be disappointing if not disastrous, both to the giver and taker if not to others. Why do the Mohamedans want excessive representation? Perhaps because it is a luxury! Who knows! Far seeing and sen-
ble Mohamedans do not want separation. The speech of
the Mohamedan candidates in Madras, Mr. Yakub
at a meeting held in connection with
ering campaign migat be read with
esult was that the rival candidate at
magnanimously supported him. A
Hindus have been returning a

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Mohamedan gentleman, to the Supreme Legislative Council. Not that we are against the interests of the Mohamedans, but we protest on principle in the interests of the Government and the Mohamedan community itself. Especially in the Municipalities, experience shows, that the Hindus better represent the interests of the Mohamedans. It must be admitted that they are still backward and inefficient and as such if they sit in the councils without doing any thing, but only nodding their heads, then the executive will have its own way. We must remember the memorable words of Lord Morley. He said that claiming separate representation by the Mohamadan Community was "dubious tactics". If it *was* so then, it is much more so now. Our Mohamedan brethren ought to see that separate and excessive representation of one community only weakens the solidarity of the Indian Nationality, which is in the way of being *builded*. Why should Mohamedans distrust Hindus, after having been together, as fates have thrown them together, for nearly a thousand years, chiefly at a time when both are sailing in the same boat. The Government of India is certainly ill advised in not vetoing the amended bill or shall we say not sufficiently courageous.

The Next Congress President !

Why Mrs. Besant ? Is it because of *her* Home Rule Propaganda ? She did not invent or discover " Home Rule" nor is she responsible for the phrase itself. If we are really fit for Home Rule or Self-Government, even then we suppose we must not have an Englishman or an Englishwoman to preside over our own destinies! Research [illegible]en reveal that the word "Swaraj" is as old as the [illegible]me II, Why go to the Vedas ? One may say that the V[illegible]ow proceed might be different, but the Satty[illegible]e, as constantly the description and *nature* of s[illegible]

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on Raja-Dharma. The Swami says that you must have 8 ministers of earning, domiciled in the country learned in science and sastras and of good birth, &c., &c., for the administration of the country. Swami Dayanand Saraswati uses the very word "Swaraj" in his Sattyarath Prakasha for *the* form of Government, described by Manu. Perhaps Mrs. Besant claims that she substituted the term "Home Rule" for the term Self-Government. Of course she has done that, but is an English word more rousing than a war cry taken from the Vedas, reverence for which is deep-rooted in our nature? Our people will do well, now at least, to leave the crutches, and walk on their own legs. If they dont do that, it only shows that they are not fit for Self-Government unless supported by an English person. Perhaps some people want to show their sympathy with Mrs. Besant in her present persecution by electing her as President. No! that is the wrong way to do it. Support her by all means and oppose the Government by all means—of course legitimate—in regard to the press laws. But why depart from Commonsense?

The Social Reform Advocate.

Even now it is not too late, though he has been successfully keeping on the Hindu face with a Christian heart, for Mr. Candteswami Chitty, to come out and openly advocate Christianity instead of Hindu Social Reform. A *prachhinna* Christian is not the proper person to advocate Hindu Reform. A man of his education and culture, ought to come out in his true colours. If expediency is the only weapon that could be employed even in social and religious matters not to speak of politics, God save us from such reforms and their advocates. Do Christianity, Brahmoism Social Reform go hand in hand in the Madras cy? But we never suspected they were twin is only shows that they are not serious in By all means preach Christianity, but not Unfortunately Christianity never suck door.

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DIVINE WISDOM.

Need and efficacyof prayer.

1. To the wondrous Lord of hosts, to the brave men's gracious friend have we drawn near in prayer R. I.—118—6.

2. Self-effulgent Lord, thou gainest for the worshipper who pours forth song in thy praise in fervent tones, the highest type of wealth, the object of a man's desire. Thou art called father, caring even for the weak and thou teachest, Brahm-Vidya to the guileless, thou omniscient. R. 1. 31—14.

3. To Him, most Bounteous, lofty and of lofty wealth, verily mighty and strong, we address our hymn—even to Him whose irresistible bounty, as of waters down a slope, is spread abroad for all that live, to yield them health and vigour. R. I.—57—1,

4. To Him, the Almighty, who exerciseth His Divine Powers in countless ways, the sages have brought their prayers for His pleasure. May He bestow upon them thought, adorned to perfection with beauty and grace. May He, glorified with our prayer, manifest His power again and again in our hearts. R. I.—61—16.

5. Praise, as an offering, we present, and utter aloud our song, our fair hymn to the Supreme. For the Omnipotent, who is the Lord of old, the worshippers have embellished their praise hymns with heart, and mind and spirit. R. I.—61—2.

6. To the Almighty let us offer our adoration, a prayer hymn with praise to him whose power is vast, through whom our sires, the great seers, chanting forth His lauds, and knowing well wealth-yielding regions, found riches in cattle, and in diverse other shapes. P[illegible]en 62—2. [illegible]me II,

7. We offer, like the Rishis of old, a glo[illegible]e, as constantly [illegible]ow proceed of praise to Him unto whom prayer is a[illegible]

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the Omnipotent. Let us magnify with our songs to the universally recognized mighty power who must be praised with beautiful hymns by the adorer. R. I.—62—1.

8. Our sires of old with their songs of praise burst the firmest fortress of ignorance,—yea, those sages and saints with their fervent songs burst mountains of darkness. They chalked out for us a way to attain to bliss supreme ; they found us (the use of) day, light, the dawn and the mornings beams. R. I.—71—2.*

9. He, the Supreme, makes the lights of heaven shine forth secure ; He bids, the Omniscient, floods flow forth (*i.e.* the fertilizing showers to come down) for His worshippers. R. I.—55—6.

10. All-knowing Lord ! We endowed with keen and penetrating intellects, we the seers, with sacred hymn, glorify Thee for thy glory's sake. R. I.—78—1.

11. Thee,O Lord,as Thou art, the wisdom-desiring seer worships with his hymn Lord,we laud Thee for thy glory's sake. R. I.—78—2.

12. As such, after the fashion of Vedic Rishis, we call on Thee, Supreme Bestower of wealth. We laud Thee for Thy glory's sake. R I.—78—1.

13. Thee, the Omnipotent destroyer of evil and wrong, Thee who shakest off those inimically-disposed towards Thy worshippers, we laud Thee for Thy glory's sake. R. I.—78—4.

14. Let us glorify the Supreme in thousands all at once, pour forth in scores, the hymns of praise. Hundreds have sung aloud to Him—to the Almighty hath the prayer been ised magnifying His imperial sway. R. I.—80—9.

om the Omniscient come the Holy Prayer. Hymns directs along the path of Righteousness we worship rise anew. Deign to notice

* he effieacy of Sandhya performed at dawn.

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my distress, (Thou Lord of) Earth and Heaven. R. I.—105—15,

16. Lord, Beneficient, Omniscient Being! Do thou vouchsafe mental vigour to him who singeth the holy hymns, and hearken, thou mighty, unto the prayer of the householder. R. I.—151—2.

17. As thou, Omnipotent Lord, was to the hymn-singers of old a perpetual source of joy like unto refreshing water to thirsty, even so be thou to us (in the present) who address Thee this Hymn. May we by Thy grace, enjoy plenty and abundance. R. I.—175—6.

19, His praise-hymn pervades Earth and Heaven; let the worshipping sage make use of it (to reach the Supreme) as the expert rider uses his steed to reach his destination. These hymns in praise of the exalted Lord wing their way Heavenward, as it were, on wings of omniscience. R. T. 190—4.

20. Thou, O Lord vouchsafest increase, thou dealest to us food and raiment; thou sendest down from heaven fertilizing showers (or bringest forth dry grain from the moist stalk); thou layest for thy worshippers precious store, thou art the sole Lord of all—meet for our praises thou. R. II.—13—6.

21. Thou, Lord, who hast spread abroad the streams, in accordance with thy immutable law, and set in the field the plants that blossom and bear seed—thou who hast made the peerless lightnings and the sky—vast, compassing vast realms meet for our praises art thou. R. II.—13—7.

22. The righteous singer shall overcome his enemies and he that serveth the sages and saints shall overcome ill, the godless man. The devout men shall vanquish (how proceed ble—to the worshippers shall go the prosperous, as constantly worshippeth not. R. II.—26—1.

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23. From the self-effulgent Lord may we by our hymns, obtain all things that conduce to happiness—we the worshippers of Him who knoweth all living creatures. R. III. 11—7.

24. Whosoever would attempt our life, he be an unknown foe or one from among ourselves—him may the powers Divine discomfit : our nearest, closes mail is prayer. R. VI.—74—19.

25 Those have suspassed all in glory who the brave, in wisdom, poured forth the hymn of praise to the Lord—even those who listening (to Divine praise) have furthered the well-being of their fellow men and sealed by their wisdom, this my holy covenant. R. VII.—7—6.

25- Omniscient Lord, maintainer of the universe ! He himself desireth wealth (of every description) for the sage who glorifies Him with fervent hymns of praise. R. 1X.—17—4.

26. We turn away from evil dream, from dream of sin, from indigence ; we make prayer our inmost friend. Torturing dreaming fantasies off with you Ath. VII.— 100.

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THE METAPHYSICAL BASIS OF EDUCATIONAL THEORY.

(*By Professor T. D. Gajra M. A*).

PART I.

Importance of the Educational Problem.

The Educational problem is one of vital importance today. Proper education is offered as the remedy for almost all human ills. " How shall we make an individual happy ? " " By giving him proper education," " How can harmony be brought in a family of wrangling brothers and sisters ? " " By education." " How shall we adjust the relations between the rulers and the ruled ? " Once more, " By and through proper education." " How shall the rich be made to treat the poor as they ought ? " " By being properly educated " is the reply yet. " How shall international wars cease ? " " By removing the narrow national egoism by means of liberal education." " How shall we be free from physical ills, and at peace with nature ? " " Only by educating ourselves to live a life in accordance with her laws." " How shall sin disappear, and the kingdom of God be established on earth ? " " This too shall be accomplished through education."

Different uses of the word

The word education is used in various senses, slightly differing from one another, according as education is offered as the solution of one or another of our difficulties. Thus we speak of individual education, group education, education of masses, national education, and education of the human race. From another standpoint we speak of education as physcial, mental, moral, and spiritual. Is there anything common to all these proce-ses ? [illegible]en

The one in the many or The meaning of Educ[illegible]me II,

[illegible]ow proceed

Yes. The end in view in all these p[illegible]e, as constantly same. Yes, education like every other [illegible] essense, one, though its manifestation [illegible]

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of all the above processes is the same. It is the bringing about of more harmonious adjustment between the individual or individuals educated, and $\frac{\text{his}}{\text{her}}$, or their environment (this word is used here in its widest sense)

Each of the above processes is guided by this end, so each is an educational process. But as each of them does not aim at this result in its entirety, so it cannot be called complete education. Complete education must ignore no part of the personality of the individual, nor any phase of the environment.

Again every process that brings about this adjustment, whether wholly or partially, is not education. Education is a consciously conducted process. It involves guidance, direct or indirect, on the part of a teacher. Or, as Comenius says "good teachers" are a requisite in good education.

The Connexion of the problem with metaphysics.

The end of education being the bringing about of the most harmonious adjustment between the individual and the environment, it is important that we know the nature of the individual and the environment. To do this is the function of Metaphysics.

Nor is the introduction of Metaphysics in an essay on education otiose or mere pedantry, as some imagine. Metaphysics determines one's outlook on the *totality* that we call the universe. This determines the ideals of education which in its turn determines the method of education. "Tell me your company" says the old proverb "and I shall tell you what you are." One might as well say "tell me your Metaphysics, and I shall tell you what [illegible]n are."

[illegible]*omparison of some of the main current Metaphy-*
[illegible]*ies as basis of education; showing how they*
[illegible]*ls of life and ideals and methods of*

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Leaving the naive Hylozoism which imagines a spirit to live in every gust of wind, the first theory that engages our attention is **Materialism**.

It is a very old theory ; it is a very new theory. It affected the life of men in the past ; it has affected the life and educational ideals and methods of modern people. Taking it for his basis, Epicurus developed his theory of pleasure, and gave to logic and such other studies only a subordinate place in his scheme of studies. Based upon the same theory, was developed, in ancient India, the hedonism of Charvakya, whose highest end in life was sexual embrace with a fair female.

In modern Europe materialistic metaphysics has contributed its quota towards making physical comfort the highest goal of life, and physical science the highest study in a scheme of education. H. Spencer thinks history to be useless. The time spent in studying a Greek ode is uselessly spent when it could be employed in learning some art of life. George Otto Trevelyan, a historian himself, condemns history for reasons similar to Spencer's. Fine arts and Ethics fail, and religion is ruled out of court. In fact cookery on this basis is preferable to poetry.

But the ideal of physical comfort brings about its own destruction. And being not supplemented by art, ethics, and religion, even our physical comfort is not secured inspite of all the elaborate means at our command to procure it. Even the means themselves would be unavailable if the scientific geniuses were to follow this ideal consistently ; for science is guided as much by wonder as by utility.

Psychologically materialism ends in sensationalism, which by making truth an individual construction destroys its universal character. [illegible]me II,

Phenomenon of life remains unintelligible how proceed materialism ; for abiogenesis is only a fiction, as constantly materialist's brain.

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The master difficulty, in the way of materialism, is its failure to explain mind. "Mind is an epiphenomenon" says the materialist. But the epiphenomenon exists persistently, and affects life profoundly. It would not disappear at his command. "Thought is a secretion of the brain" says La Mattrie. But such secretion outside a *human* brain gives us no thought; nor can thought be translated into terms of matter, simply by being called a secretion of the brain.

Again even if we ignore the unity displayed in nature, and, by a stretch of imagination, bring ourselves to believe that nature is a fortuitous concourse of atoms, it would be impossible to show how a number of unthinking and unconscious atoms should come to believe that they are one.

Climax of mythology is reached when the teacher is explained as one group of atoms, that feeling himself (or rather itself) to be superior to his pupils (another group of atoms), dutifully undertakes to teach the latter.

ALLIED TO MATERIALISM IS NATURALISM.

The theory stated.—Here too the environment seeks to absorb the individual. Nature is more difficult to define than matter. Nature is more than matter. Nor is matter in naturalistic metaphysics very definitely definable. At any rate it is not certain that it is atoms. Naturalism conveys to our minds the idea of forces. Nature is more or less an interplay of forces that are unintelligent, or semi-intelligent. The forces act according to some laws, which are neither all of them known, nor absolutely certain. There is no mind behind the natural laws. The environment, somehow, creates the individual which after sometime would be reabsorbed in it.

Its influence.—Naturalism like materialism has considerable influence on life and education.

Life.—Rousseau and other thinkers of the 18th [illegible] the savage and his natural rights. Rousseau's

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advocacy of primitive innocence almost persuaded Voltaire to go on all fours. The theory of natural rights culminated in the great outburst known in history as the French Revolution.

On Ethics.—In the ethical reaction against Kant's rigorism, impulse was made the supreme guide for conduct. This moral *Lesse faire* abandons all self-control.

On Education.—Emile is to remain in isolation and live like an animal for the first and most important part of his life. Later on, by a sort of magic, Jean Jacques makes him think like a philosopher; but the magic remains a magic to us still.

Spencer (who nowhere holds consistently to his Metaphysics) says that in matters of health, and self-preservation (which in his scheme of education occupy the first place) "sensations are our guides, and (when not rendered morbid by long continued disobedience) trustworthy guides.....Lack of knowledge makes them useless" !! If sensation be a sufficient guide the talk about law would be meaningless.

In all naturalistic educational systems the teacher plays more or less a negative part. Mr Spencer advises "use neither direct, nor indirect coercion." The logical conclusion would be drop gratify every impulse.

Another offshoot of Naturalism is the theory that the pupil must rediscover for himself what the race has already discovered. But the parallelism between the development of the child and of the race has not been proved, inspite of all the honest endeavours of Herbert Spencer, and the fantastic attempts of Auguste Comte. Besides, this takes little account of our intellectual inheritance.

Again though naturalism is right in emph[illegible]me II, variation, yet consistently it carries the [illegible]ow proceed to a dangerous extreme. One variation at [illegible]e, as constantly Shall we help that also to grow? Wha[illegible]

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Ataivism ? Common sense answers that even genius, to be useful, must conform.

Kinder-garten gifts and songs, and the direct method are distant and modified results of naturalism. The teacher must only arrange the environment and let the pupil learn himself. Direct guidance and control on the part of the teacher must be minimised. The deductive method must be used as little as possible. Arithmetic must be taught objectively. Logical notions of similitude, dissimilitude and causalitly must be gathered by the pupil by seeing similar and dissimilar objects and phenomena which show, more or less, invariable sequence. In teaching language as little help as possible sould be taken from grammar. Moral instruction should be given through stories.

To a certain extent these are healthy changes in our educational system. Naturalism is a blessing so far it removes a little bore of the previous system. But even qualified naturalism is apt, in very many cases, to prove dangerous. In minimising the importance of the direct control of the te.cher it trusts too much to impulse. Though play may help us in education yet play is not the whole of it. Training is essential. One function of education is to develop habits and concentration. This can be d ne only through control. However much we may trust to natural impulse, yet there is wisdom in that old saying "spare the rod and spoil the child," though the rod may not always mean the birch. In removing memory work it seems to take little account of the fact that the memory of children is very sharp and they can well-remember several useful things at that time which later on they never will be able to learn. In teaching mbers objectively the abstract character of mathematics to be ignored. In minimising the importance of the method, it seems to forget that facts are meant trating theories than for constructing teaching logical notions objectively

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only, the danger is that a pupil so taught, when asked to define similitude, dissimilitude, and causality, might reply "Similitude is two red objects; dissimilitude one red and one green object; and causality the gasses that come out when we decompose water." Though the direct method of teaching language to little children is all right, yet after a little advance the aid of grammar is necessary. Grown up illiterate people speak incorrectly. Insistence on teaching a foreign language by means of the direct method only is to say the least pedantry. For objects and actions that are new to the children the direct method may be all right, but when the objects and actions are known to the children already in such cases I think we can more usefully employ the translation method. So much about the distant influences of naturalism on educational methods.

In helping us to determine our ideals its usefulness is limitted to just emphasizing freedom. But consistently followed it leads us to savagery; and finally when the environment refuses to gratify our uncontrolled impulse, it holds up before us the ideal of passivity, and thus contradicts itself. It tries to dilute the individual into the environment, but the individual asserts itself, and like Antoeus old by being thrown to the earth rises up ten times strengthened. The fact is that though Nature is an aspect of reality, yet it is not the whole of it.

The individual refusing to be absorbed by the environment, tries in its turn to absorb the environment into itself. In its first attempt to do so it formulates the theory known as **sensationalism**.

The teacher is a bundle of sensations, and the pupil is but another such bundle. The books, the class room and all else are but bundles of homeless sensations, wandering in vacuity? The test of truth, as How proceed is vividness of sensations. So a vivid dream is, as constantly better than ordinary wake-fulness.

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Morally that is the best which gives us the greatest amount of pleasure. And so as Bentham says the amount of pleasure being the same, pushpin is as good as poetry. In place of ideals to guide us we have a faulty hedonistic arithmetic which takes us nowhere. As all sensations grow faint with the lapse of time, so history is dangerously on the verge of fiction. Logic and rational systematization are figments. Causality, according to Hume, is a trick of the imagination. In our educational scheme we should have nothing but meaningless training of the senses.

There being no guarantee, for the permanence of objects, science is impossible.

The permanence of the individual being not warranted, law, government and education are an impossibility.

According to this theory, the law of association is the master key that opens all locks. But the difficulty is how at all the sensations come to unite themselves with one another. Again, even if we allow contiguous association to be possible, somehow, yet association by similarity which is the very essence of genius and which distinguishes man from the lower animals remains unexplained.

The consciousness of unity on the part of the individual is a mystery on sensationalistic basis. As Mr. J. S. Mill h nestly confesses it is not intelligible how a series grows conscious of itself.

Lastly, even though we allow that the physical world is nothing but our sensations and not think, as Mr. Bain does, a knock on the head to be a sufficient wer to this philosophy, yet the existence of other selves emovable stumbling block in the way of sense-

ons require to be adjusted. Room must ion. Else the individual is ill har-

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monised to the environment and the object of education fails.

Sensationalism fails. But the individual is not exhausted. Now the Universe is not sensation—nay sensation is nothing. **Intellectualism**

constructs the universe *a priori*. Sensation is dumb, ergo it is valueless—nothing. That is Green's philosophy in a nutshell. As a result system supplants object-study. Truth is not that which is valid, but that which is consistent.

Ethically the supreme question is not what is right, but what can be proved to be right.

As a result we get sophistry which undertakes to prove any and every proposition.

Grammar, dialectic, and Rhetoric take up the whole educational programme, and the deductive method ousts induction. We fall a prey to the lust of the head. Noisy and nonsensical debates interest us. Reality goes out of the meshes of intellect, yet intellectualism is *indifferent*. Sitting in a cell, like the European scholastics and Indian Brahmins we begin to command nature to obey the mandates of our intellect.

But nature refuses to obey us. And Aschilles does overtake the tortoise inspite of Zeno's arguments. And the human society punishes us even though we be consistent knaves—nay, inspite of our intellectually proving our knavery to be no crime at all. So inspite of our sharp wits we remain ill-adjusted to our environment.

The riddle of the sphinx of objectivity still remains, and an Oedipus is yet required to solve it

Lastly, even the noise ceases. Cold intellect gives us no motive for action, and takes us into sense time II, passivity made three times more passive. Now proceed

The individual recoils from the state, as constantly

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Voluntarism.

Schopenhaur's will-to-be, Neitzsche's will to power, James's will-to-believe are but its—different manifestations.

Truth is not that which is absolutely valid, but it is relative.

Each individual's truth is that which works best for him ; or what he chooses to believe to be true.

Morally the ideal life is life of greatest power so if one is powerful enough one may well kill the weaker with impunity.

But what is it that gives meaning to power. What does the will seek ? The will is blind says Schopenhaur. So the ideal changes. The individual feels it tyrannous to use the power of a giant like a giant. Better non-existence than this unmeaning existence. Thus we sink into the abyss of pessimism.

And how shall we build our educational superstructure on a basis of hopelessness ?

We may well develop our muscles and become resolute rather than subtle. But we do not know the meaning of our power. Nor by our power are we always able to overcome our environment.

So inspite of our power we are ill adjusted to our environment. And Voluntarism affords no sound basis for educational theory.

But the soul still cries for its home and must be harmonized on risk of death. There must be a way out of the difficulty. A meaning must be found for all our aspirations and struggles. Education must make us feel at home in the Universe.

How shall it do that ?

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PART II.

We require a synthethic metaphysics.

A story.

In very old times we are told that once a *shishya* went to a Guru and asked the question :—"What is the Universe ?" The Guru replied " Think and you will find the answer." And the Shishya thought for a while and replied. "Sire, methinks the Universe is matter." "Think again," said the Guru, "think deeper my boy, and you will find the truth." And the Shishya retired into a retreat. And after sometime he came to the Guru and said "Guruji the Universe is sensation." " Not so " said the sage "think deeper still." And the Shishya sought the silence again, and lo, he went forth to the Guru glad at the solution he had got, and said "The Universe verily is Intellect." But the Guru rejected this solution as he had done the former ones, showing to the Shishya how the categories of the Understanding lead into contradictions when applied to the Universe; and dismissed him with the same injunction. After a time the Shishya returned, much happy that this time at least he had found a satisfactory solution. " The Universe, father, is Will." " You have come nearer to the truth, but have not yet got at it. Think once more still. Knock hard and it shall be opened unto you." And the *Sradhalu shishya* knocked hard at the door of Atman. And the door was opened unto him. And he saw all things bathed in the beauty of the divine. And a wondrous joy gleamed on his face—and full of rapture he returned to his Guru—and the Guru greeted him with the words " now you have found it. Rejoice my son for the inmost reality of the Universe is Love-Joy. Verily the truth of the Universe is Spirit."

Spiritualism.

And the Guru speaks to us still. And much m[illegible]me II, profit us to hear his words. For today we too have [illegible]ow proceed for a synthetic Metaphysics. And never may [illegible]e, as constantly construct such a Metaphysics until we ta[illegible]

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truth of the Universe. Spirit it is that is first "in nature" Not till the first "in nature" becomes the first 'for us' may we ever hope to be harmonized with our environment. For matter *qua* matter is meaningless. Sensation leaves us drifting in a current whose source and mouth are unknown to us. Mere Intellect leads us into contradictions. Will leaves us battling with the Universe, and we soon find that with our own unsupported energy to maintain the combative attitude for long would not be possible. We feel that we are in a foreign land. Only when we recognize spirit in the Universe do we feel at home. And the feeling grows on us that the Universe is ours and we are of the Universe. Only then are we adjusted to the environment and the environment to us. Thus spiritualism alone affords us a sound basis for constructing our educational theory.

Its relation to other philosophies.

But let us never imagine that spiritualism is the negation of other theories. It is true that spiritualism has hold on the deepest principle of the Universe But in order to get deep we must needs pass through the more superficial strata. So that though spiritualism transcends the other theories, yet it does not annihilate them. It only shows that they are partial views and as such they cannot encompass the whole Universe. Thus spiritualism only shows the proper place of the other views and also points out their limitations. In fact *each higher view gives meaning to the lower.*

Thus sensationalism is the truth of materialism for matter has meaning for us only as that which gives us sensations. Matter *qua* matter is unintelligible. It is nothing. Again sense finds its meaning in Science. For sensation is fleeting. It has value only when brought under a system. [illegible] intellectualism is the truth of sensationalism. Again [illegible] only an expression of the will to know with a view [illegible] As Bacon says the end of knowledge (scientific) [illegible] minion of man over nature. Common

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sense recognizes the truth of this in the proverb 'knowledge is power.' Pragmatism and Euken's activism are philosophical acknowledgments of the same truth. Thus voluntarism is the truth of Intellectualism.

Transition from voluntarism to spiritualism. How it affects our reaction on Nature and Man.

But voluntarism too does not give us a harmonized view of the Universe. In the outside world it leaves us combating with Nature as a foreign something. In the moral world it leaves us struggling with our lower self. And the struggle seems endless. Science goes on making one invention after another. But Nature remains still unconquered and unconquerable. And even in the 20th century the Titanic a great triumph of scientific skill wrecks against an iceberg and leaves the whole of Europe and America plunged in grief. No; by treating nature as foreign we never can conquer it. Only by recognising our kindred in nature can we be at peace with it All conquest is won through love. And we might conquer nature only if through nature communion we recognise each natural force as but a manifestation of our parent spirit. The truest attitude towards nature is that of communion. And even after the greatest advance of science we may find some wisdom in the so called "simple strains of the shepherds of Sapta Sindhu."

Change in moral and social life—In social life voluntarism leaves us struggling with society. Spiritualism, on the other hand, makes us recognise our kindred in all men and thus harmonizes the individual with society through love force.

Finally in one's inner moral life voluntarism leaves us combating with our never dying passions. But spiritualism shows us

> How nigh is grandeur to our dust
> How near is God to man
> When duty whispers 'lo thou must,' he, as constantly
> The youth replies "I can."

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And through our constant dependence on the divine we find an infinite source of strength and our victory is assured.

Changes in the Educational programme caused by adopting spiritualism as the basis of our Educational theory.

A. *The lower disciplines cannot be dispensed with.*

As spiritualism does not annihilate other theories, similarly an educational scheme built on spiritualistic Metaphysics does not mean to dispense with the lower disciplines. Thus we shall have in our programme sense training; science which is intellectual discipline and extension of human dominion over nature, cultivation of will power through Tapas (self-control). Nor will even the natural impulse so much deified by Rousseau, be altogether ignored. For our self-control is not asceticism that crushes life, but it is a self-control that regulates and strengthens life.

B. *But*

they will be assigned their proper place

and

The highest place will be assigned to spiritual Education.

Education to day generally means literacy. The function of a teacher is reduced to that of a knowledge imparting machine. The students on their part become only cramming machines, and after passing a few examinations which are tests more in memory than in anything else they are supposed to have sufficiently trained themselves to lead the life of good citizens and good men. Cultivation of will and spiritual culture are woefully neigected.

This is so because the predominant philosophy in l circles is materialism and intellectualism. On when we build on a spiritualistic basis will

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control and spiritual culture shall occupy the first place in our educational scheme. So it was that in ancient India the educational period of life was called Brahmacharya which means both God-realization and self-control. It is true that culture of the inner man is engaging the attention of modern educationists. Some changes are made in educational schemes to meet this demand. But the means adopted are too inadequate and so the results altogether unsatisfactory. The fact is that mere makeshifts in educational curricula won't avail anything. Prescribing a few text books on morality or reciting a few stories, illustrative of the good of being virtuous to the pupils will make them no more moral than will the prescribing of theology as a subject for examination make them God-loving. Without daily training in self-control and God-worship under the guidance of a Guru, the one may lead to sophistry and the other to sectarian wrangling. What we want is a radical change.

(C) *Educational Homes vs. Educational factories.*

Spiritualism involves the changing of the whole educational ground—not a slight change here and there, in the school curriculm. In the new* scheme based on spiritualism, Love—in its various manifestations as worship of God, reverence towards Guru, helpfulness to fellow students and nature communion—shall occupy the first place. Next in importance to Love will be cultivation of Will through self-control. The place of intellectual culture will be subordinate to morality and sense objects will be studied only so far as they come within a system.

Love has its limitations especially in its first stages. The human heart is not large enough to have loving relations with thousands at the very start. Nor can one [illegible] now proceed

* This was also the scheme of education in ancient India, as constantly known as the Gurukula system of education.

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teacher have intense love for more than a few students. Nor can he attend to the educational needs of more than 20 students, at the most, when the prime meaning of education is to awaken the spiritual within the pupil.

Nor on the other hand can a pupil have deep reverence for a hundred teachers or open his inmost heart to them, or seek their aid in the development of his higher personality. Nor will loving relations subsist between pupils if their number is too great.

So the first change that is required by spiritualism is that we should not give more than a few students to one teacher who should be their true friend, philosopher and guide throughout their student career.

The relation between the teacher and the taught shall be love on the part of the former and reverence on the part of the latter.

Woman plays an important part in spiritual development of man. So the wife of the teacher shall live with him and be like mother unto the pupils. And our educational unit shall be an educational home—a Gurukula—and not one of those modern factory-like organised schools.

The teacher's first and last function will be to awaken the spiritual within the pupil to lead him to God-worship.

Nature communion will necessitate that our educational home will be situated somewhere outside the town surrounded by beautiful natural scenery.

Love for fellow students requires that equal treatment should be meted out to all the Vidyarthis.

Next to Love in our educational scheme is

Cultivation of Will

...is will be accomplished through leading a simple ... and through control in matters of eating, ... etc. The students may be made to do

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manual labour which may partly make the selmfHo-e supporting. For

Intellectual Culture.

in its first stages, the one Guru will suffice. He will teach his pupils the 3 Rs and the rudiments of sciences. The humanities will occupy an important place in our scheme of studies. All the intellectnal training that is necessary during the period corresponding to the School career can be imparted b one teacher.

For the higher study of especial sciences there should be a central University in the neighbouring large town which should keep competent professors and lecturers in the different sciences and should have laboratories attached to it. The students from the various suburban homes should go to attend special courses in higher sciences and professional arts in these Universities. But their close spiritual relation must always remain with the Guru at home. For

Sense-Training.

there shall be no need of kindergarten or any organized object lessons. Sense-training will never be an end in itself. Senses will be sufficiently trained through a purposive study of the surroundings of the home which will be objects of permanent interest to the pupils.

Conclusion.

After completion of the course which will be at the age of about 24 the Brahmachari may be granted certificate of intellectual training received by the University and of gentlemanliness by his Guru; though this will hardly be necessary for a pupil that has undergone such a training.

His own good behaviour, helpfulness and skill being sufficient warrants for a life successful in the [illegible]me II, sense of the word—for a life of harmony [illegible]ow proceed [illegible]e, as constantly environment.

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THE BHAGAVAD-GITA OR THE WAR SONG OF THE MAHA BHARATA.

(CONTINUED FROM LAST ARTICLE).

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ADHYAYA I.

The first chapter of the Gita, must thus, treat of a process of Yoga, like the remaining seventeen chapters and could not be interpreted ordinarily, as merely depicting the confused and dejected feelings of Arjuna, caused by his unwillingness to fight against his own relations and elders. The Vishada-yoga ought to be a process of Yoga itself. Arjuna's arrival at Kurukshetra prepared for a battle, his stationing the car in the midst of both the armies and observing in detail the leaders on either side, are full of technical importance. The observation and discrimination of good and evil as well as of evil combined with good, along with the thought of causing the destruction of all of them, for the purpose of gaining the kingdom at issue, are conveyed by the description vividly given in the first chapter.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्याला: संबन्धिनस्तथा ॥
एतान्न हन्तुमिच्छामि घ्नतोपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किन्नु महीकृते ॥
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥

The grandfathers, teachers, uncles, &c., here enumerated, clearly represent certain religious attainments, preparatory to the Karma-Yoga explained in the Gita. They occupy a lower status than the religious sphere represented ed Gita, and have therefore to be passed over explained soon. In accordance with the tion, the seventeen chapters of philosophy

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in the Gita would be practically irrelevant as an inducement for human warfare. The Mahi or earth under reference, has been fully explained in Sanjaya's introduction, the acquirement of which doubtless demands the complete destruction of the relations and friends here described. When such a destructive work is contemplated, a feeling of doubt, despondency and fear arises owing to the absence of a definite idea of future results. This is exactly the stage described as the vishada-yoga at which a thorough knowledge of the religious philosophy is wanted, and it has been preached as Sankhya and other yogas in the seventeen remaining chapters of the Gita. The valuable instructions contained therein are surely meant for Arjuna the white, representing a highly satwic and eagerly devotional mind. They can possibly serve no useful purpose for the common folk devoid of the prescribed qualifications and even of the required inclinations. They may even perhaps prove dangerous to the unqualified, like a deadly weapon without a knowledge of its use. It is an indisputable fact that the modern worldly wise man is not however the proper candidate who can conveniently claim admission into the sacred region of the Bhagavad-Gita.

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं ।
व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ॥
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते ।
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

Further, it has been already noticed that the contents of the Gita proceeded from Sri-Krishna.

भारतामृतसर्वस्य गीताया मथितस्य च ।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

This description is not without its technical meaning, and it is useless to proceed without a definite idea of the divinity in question. The real Puranic significance of Krishna has been examined in Chapter IV page 11, Volume II. How proceed as constantly

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कृषिश्च सर्ववचनो नकारो वीजवाचकः ।
सर्वं बीजं परं ब्रह्म कृष्ण इत्यभिधीयते ॥
न तस्य प्राकृती मूर्तिः मेदोमांसास्थिसंभवा ।
कृष्णादुदभवन् गोपास्त्रयःकोट्यो गुणात्मकाः ।
श्री रामाद्याः सात्विकाश्च राजसा अर्जुनादयः ।
कंसाद्यास्तामसा जाता दिव्यलीला प्रकारिणाः ।
सहस्रयुगपर्यन्तं तेषां लीला बभूव ह ॥

"Krishi means total and na means seed. The Bramhan which is the seed for everything is known as Krishna. He has no finite body made up of marrow flesh and bone. Three Kotis of Gopas originated from him, relating to his gunas: Sridama. &c., are Satwic, Arjuna, &c., are Rajasic and Kansa, &c., are Tamasic. All of them are connected with his divine play which continued for one thousand yugas."

We have a clear definition of Krishna here as representing the Bramhan, viewed in its aspect as the primeval cause of every created thing. We will understand the meaning of this more clearly as we proceed.

Adhyaya II.

This Adhyaya deals with the *Sankhya-yoga*, and it may be safely taken for granted that the seventeen chapters of the Gita commencing with this, are generally admitted as treating purely of a scientific and philosophical subject without particular reference to any human history of Asia or Europe. This chapter on Sankhya establishes the eternal nature of Atman, by enumerating and eliminating the Tatwas or the products of Prakriti. The Tatwas constitute the categories in the classification of the active principles which underlie the cosmological conceptions of all living [illegible]eatures. In religious philosophy, however, a clear dis[illegible]on is made among them, according to their tendencies [illegible]nd involve. The evolutionary tendency is known [illegible]rance and worldly. The involutionary is [illegible] Vidya capable of leading to the real

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knowledge of tue Bramhan. This is alluded in the following verse in this Adhyaya.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोन्तस्त्वनयो स्तत्वदर्शिभिः ॥

"The dualities like heat and cold are unreal and non-existent. The seers of Tatwas clearly understand this difference."

The term Vidya as used in Sankhya philosophy has been already noticed, vide page 175, volume I.

विद्याविद्ये त्विदानीं मे त्वं निबोधानुपूर्वशः ।
अविद्यामाहुरव्यक्तं सर्गप्रलयधार्मिणाम् ।
सर्गप्रलयनिर्मुक्तो विद्यो वै पञ्चविंशकः ।
परस्परं तु विद्यां वै त्वं निबोधानुपूर्वशः ॥
यथोक्तमृषिभिस्तात सांख्यस्यास्य निदर्शनम् ।
कर्मेन्द्रियाणां सर्वेषां विद्या बुद्धीन्द्रियं स्मृतम ॥
बुद्धीन्द्रियाणां च तथा विशेषा इति नः श्रुतम् ।
विशेषाणां मनस्तेषां विद्यामाहुर्मनीषिण ॥
मनसः पञ्चभूतानि विद्या इत्यभिचक्षते ।
अहंकारस्तु भूतानां पञ्चानां नात्र संशयः ॥
अहंकारस्य च तथा बुद्धिर्विद्या नरेश्वर ।
बुद्धेः प्रकृतिरव्यक्तं तत्वानां परमेश्वरं ॥
विद्या ज्ञेय नरश्रेष्ठ विधिश्च परमः स्मृतः ।
अव्यक्तस्य परं प्राहुर्विद्यां वै पञ्चविंशकम् ॥

"I shall tell you the distinction between Vidya and Avidya. Avyakta which evolves and involves is Avidya, and Vidya is the twenty-fifth Tatwom devoid of these. Again these two terms are also used in explaining the mutual relation of the Tatwas, in the Sankhya philosophy by the venerable Rishis. The twenty-fifth Tatwom is Vidya as compared with Avyakta, which in itself is Vidya in [illegible] relation to the Intellect. The intellect is Vidya to [illegible] kara and so on."

In the treatment of the Sankhya-yoga [illegible] the following is the description of the [illegible]

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अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोप्रमेयस्य तस्माद्युद्ध्यस्व भारत ॥
अव्यक्तोऽयमचिन्त्योऽयं अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हति ॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोयं पुराणो न हन्यते हन्यमाने शरीरे ॥

"Understand that it pervades everything and is indestructible. None can destroy it. These bodies you see are perishable ; they have originated from the eternal Atma connected with the body. Therefore fight. It dwells within every body and is unchangable, unimaginable and invulnerable. Therefore do not be aggrieved on its account or on account of any beings. It is not killed when the body is killed ; it is the eternal unborn and undying Purana."

The Atman here is clearly explained as eternal and as dwelling in the bodies of all. The words Sariri, Purana, Avyakta and Dehi are particularly significant. It is this very Atma that is technically defined as Brahma-Kshetra, Purana-Purusha, Sabda-Brahman, Aparatma, Sakala-Nishkala and Saguna-Nirguna, and dealt with in the Puranas and Ithihasas. Vide page 45, volume I.

पुराणेपुरुषोऽनादिः शब्दब्रह्मेति गीयते ।
पञ्चभूतात्मके देहे ह्यन्तःकरणसंयुतः ।
पुराणपुरुषो देवः अपरात्मेति कीर्त्यते ॥

We have now obtained here a distinct and definite [illegible]he Atma noticed in the Gita and the Sankhya sys[illegible] sophy. The modern interpreters may special[illegible]is as their explanations and criticisms ar[illegible]

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invariably based upon a vague and confused idea of this most important item in this sacred literature. After speaking of the Sankhya philosophy thus far, Yoga is also explained in this Adhyaya as follows.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥
नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥
बुद्धियुक्तो जहातीह उभे सुकृत दुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥
विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

"The Intellectual Sankhya is just explained. The Intellectual Yoga which will release you from the bonds of Karma shall now be explained. There is no loss of work, no sin in the practice of this Yoga which leads to salvation. Even a little attainment has the effect of protecting you from the terrible fears of samsara. Karma is inferior to this Yoga and those who desire for the fruits of karma deserve only to be pitied. Depend therefore upon the Intellect, by which you can abandon good and evil and practise this yoga which is a skilful process of Karma. As a ship in the ocean is driven away by the wind, the Intellect is disturbed by the mind which yields to the sense. The Yogi who relinquishes his desires, selfishness and pride, attains *sar*[illegible]en or release from bondage. He attains thus the state of [illegible]me II, ledge which secures salvation after death." [illegible]ow proceed

From the above, we can clearly see that [illegible]e, as constantly nd Yoga are Intellectual processes of re[illegible]

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former being superior to the latter. Yoga is here explained as serving the purpose of subduing the senses and the mind which have their natural tendencies to obstruct concentration of thought. It will be seen as we proceed that the Bhagavad-Gita deals directly with this Yoga and not with Sankhya. The qualifications demanded for taking up Sankhya or Yoga processes have been noticed in page 94 of volume I.

बहुव्याकुलचित्तानां विचारात्तत्वधीर्न हि ।
योगो मुख्यस्ततस्तेषां धीर्दग्धस्तेन नश्यति ॥
अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
सांख्यनामा विचारः स्यान्मुख्यो झटिति सिद्धिदः ॥

"The ordinary mankind whose minds are always engaged with various matters, are not fit to practise Sankhya as they could not arrive at truth by mere meditation. When by Yoga practice their intellects are purified, they have then, only to acquire the required knowledge. Such people cold secure the knowledge by Sankhya practice."

It is this Yoga here explained, and not the Sankhya that is treated in the Bhagavad-Gita or described as taught by Sri Krishna to Arjuna. It will also be clearly found as we proceed, that neither the ordained religious Karmas which fall below the status of Yoga, are dealt with or inculcated in the text. Recognised commentators of the text have specially noticed this fact. Vide Sankarabhashya on verse 10 of this Adhyaya.

तस्माद्गीताशास्त्रे ईषन्मात्रेणापि श्रौतेन स्मार्तेन वा कर्मणा आत्मज्ञानस्य समुच्चयो न केनचिद्दर्शयितुं शक्यः ॥

This fact, however, strikes directly at the root of the ...rrent historical interpretations of the Gita. The despon... of Arjuna detailed in the first Adhyaya, as caused ...ught of killing his elders, teachers and relations, ...will certainly have to be explained more ... historically. Besides, the purport

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of the Sankhya philosophy dealt with in this Adhyaya, establishing the immortality of the soul, could hardly be considered sufficient justice or morality for the destruction of the whole mass of venerable elders and teachers like Drona, Bhishma and others. The argument alleged for their destruction is stated thus in the text.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

"You lament for the cause of those who should not be lamented for, and yet pretend to talk like a wise man. The Panditas or those who possess the knowledge of Atman, do not feel sorry for the dead or for the living. Because, you, I, and these rulers were never non-existent and shall never become so hereafter."

In the Bhashya for the above couplets, Sri-Sankara says.

अशोच्याः भीष्मद्रोणादयः, सद्वृत्तत्वात् परमार्थस्वरूपेण च नित्यत्वात् ॥

"Bhishma, Drona and others are virtuous, and as a matter of fact they are eternal."

The apparent reasons here alleged in the Puranic style by enunciating the immortality of the soul and the duty of the Kshatriya to fight for a just cause, cannot fully account for the detailed and elaborate treatment of Yoga-philosophy contained in the sacred Gita. Yoga has been affirmed, in the text itself as far superior to the ordained karmas which virtually include all acts of charity, morality, justice or duty.

दूरेणह्यवरं कर्म बुद्धियोगाद्धनञ्जय ॥

The significance of the various characters appearing on both sides in the battle at Kuru-kshetra having been already examined in detail in pages 199 to 222, Volume II, tracing their origin and formation, we must now proceed with the text with greater speed. They allude, as constantly

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noticed, to the good and evil tendencies of the human mind. The Vasanas as they are called require to be encouraged when they are good until they develop to a prescribed stage ; but if they are bad, they always demand annihilation.—Vide pages 147 &. 148 Volume I.

वासना द्विविधा प्रोक्ता शुद्धा च मालिना तथा ।
मालिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ॥
अन्युत्पन्नमना यावद्ब्रह्मज्ञाततत्पदः ।
गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ॥
ततः पक्वकषायेण नूनं विज्ञातवस्तुना ।
शुभोऽप्यसौ त्यजा त्याज्यो वासनौघो निराधिना ॥

" The Vasanas are of two kinds, pure and impure, the former leading to salvation and the latter to endless births. Until the real knowledge of Bramhan is attained, one should continue the religious practices ordained by the Sastras and ordered by the Gurus ; and in course of time when true knowledge is secured even the good Vasanas should be boldly relinquished "

We can now clearly understand, as Sri-Sankara has particularly observed, that the extremely valuable science of Yoga, explained in the succeeding chapters of the sacred text stands on a much higher level than that of the religious or moral acts prescribed in the Sastras. But unfortunately, the effect of its modern whimsical interpretation as pertaining to human history, virtually drags it down and destroys its essence and sanctity, which in the sheer interests of humanity cannot but be protested against. Of course, no one grudges to give even more than full credit for the erudition or the enterprising spirit of the modern Pandits ; but the existing state of affairs, forcibly compels the issue of a serious and anxious warning about the possible use and abuse of their acquired learning.

विद्या विवादाय धनं मदाय,
शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतत्,
ज्ञानाय दानाय च रक्षणाय ॥

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CHRISTIANITY AND INDIA'S UPHEAVAL.

By Mr. Puran Chand, B. A., LL.B.

Does India really need up-heaval Has it really gone down the scale of progress? Yes, it has. There can be no two opinions about it. Its spiritual, economic, moral, and industrial degradation is apparent as day light. All its industries are gone, its merchants have given place to mendicants. Mostly its children are out of school, for centuries its foundation has been undermined by such evil customs as early marriage, etc. The welkin resounds with the cries and lamentations of its widows. The seed of disunion has taken a firm root in its soil, a a brother fights with his brother, the father is the enemy of his son. Its vices are too numerous to be detailed, the tale of sorrow is too long. Moreover it is clear to all—I need not stop here to recapitulate them. But the question is, how to do away with all these evil practices and defects? The diagnosis of the disease is indeed correct. But how to cure it? This too is not a new question, chronic and acute are the symptoms of its diseases, its maladies are indeed complex, but equally diversified are the prescriptions suggested or the remedies adopted. To do away with the metaphor, the cry of progress is not confined to any one par of India From Himalaya down to Cape Camorin, from one end of India to the other many there are who really want to see it raised. Nay even outside India there are its many well-wishers who are seriously trying to solve this problem. Social reformers, nation-builders, and educationalists are all workers with this one end in view. But it is my honest conviction that only religion and religious societies can claim to be the real healers. Only those who insist on the priority of religious truths would succeed in the long run in restoring India back to ristine glory and advanced stage. I know there may s al many who may disagree with me on this point who be of the opinion that religions are the cause of hed—they create disunion, they make a man bigoted

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we should avoid orthodoxy in religions—let these various warring creeds and clashing faiths rest apart, put them down under your feet, let us rise above them and work with a united heart for our caste, country or any other organized unit by whatever name we might call it. But, Ah! their zeal is indeed commendable, their spirit of work is genuine and worthy of praise but I must say, not as a partial critic, but as a seeker after truth, they are not hitting the mark, though not shooting in the wrong direction they are at least shooting off the mark—the task of uniting all these religions, the task of promulgating one such creed equally efficacious for men of all caste, colour, and creed is indeed very hard, even at present it looks impossible but we ought not to be daunted by the hardships of the task before us we should not be allured by the cheap solutions—there ought to be a definite goal before us and if the way leading to it is thorny, rough and full of pits the remedy does not lie in avoiding it.

I am afraid I am digressing, what I am driving at is this that—only religious societies, using the word in its strictest sense, can finally aspire to raise India or any other country in the world. These very creeds with their dogmatic and orthodox followers—not all, but only one of them, call it by any name you choose, would purge the world of its evil.

If Greece was for the first time united when the inhabitants of its various warring States and districts agreed that men and women going to the temple of the Delphic oracle should not be molested on their way to and on their way back, why should we not sincerely attempt to raise, create or maintain one such temple of God the Almighty whose devotees might range over the whole world and His worship should be the common bond of union.

We should not aim to rise above religion but above other geographical and historical limits.

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Before proceeding to deal with the rather very difficult problem which of the various religions or whether Christianity, the subject of my present enquiry is the true remedy for India's up-heaval, there are two more points which though remotely connected with the subject must be explained. The first point is whether India—I am intentionally omitting to consider the case of other countries in the world—should look forward to the future for her progress—or should look back to the past and try to bring it back. Keeping in view the aforesaid premise that only religions are the cause of true up-heaval, only the past can be our guide. There can be no question of evolution in religion. The spirit of religion in man's heart is the result of divine spiritual influx. God the Almighty has in the beginning of this cycle of creation revealed the whole truth for Man. An individual's or nation's progress lies in knowing the whole revelation and in successfully acting up to them. There can be no question of making any invention in the domain of religion. If we ponder for a while even the world as a whole is not advancing in civilisation. If we limit the range of our enquiry to some recent centuries we might comparatively use the word evolution or progress. But really it is not the case. Mr. Alfred Wallace, the greatest philosopher and scientist of his age, has in his books 'Man's place in the Universe,' 'Character and Life' and 'Social Environment and Moral Progress' very rightly held that when as a mere animal his material organism had reached the required degree of perfection there occurred the spiritual influx which alone enabled him to begin that course of intellectual and moral development and that marvellous power over the forces of nature, in which speech and writing followed by printing have been such important [illegible]rs. India should look back to its remotest past to s[illegible]eat eastern sun and not to any thing in the future, [illegible] rising moon or any other intervening starry

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lights, which are only opaque bodies—only feebly reflecting the light of the Sun.

Another point of importance is to decide which of the religious societies, which of these various religions can offer the right stimulus for a country's up-heaval? To me, not only to me, but as taught by Ancient India savants and sages the best religion is that which best fosters intellectual growth, that which keeps the intellect free from the shackles of blind faith and sets it at large to study a great book of nature and accept truth wherever and whenever found. Some may even here wonder why I have mentioned intellectual growth and not spiritual advancement as being the real and crucial test. In the first place I have used the words intellectual growth to mean that condition of man's mind most conducive to his physical, moral, social and spiritual advance in life; secondly, unless our intellects are well advanced, unless we have received enough education to appreciate the underlying principles of the ethical and spiritual teachings of our religion, we can neither advance in theology nor can aspire to attain the 'final goal of a man's life, the cessation of the pains of this life and the attainment of final beautitude.' Even concrete examples are not lacking on the point. Take the saintly and grand personalities of Guru Nanak, Kabir, and Dadu the founders of the three sects of India called the sects of the Bhakti Marg. Their lives were indeed pure, they had no doubt some magnetic influence to be able to draw millions towards them; they even did immense good in the age in which they flourished. But, pray, reflect for a while not with a view to find fault but as an earnest seeker after truth, have they left any definite message of lasting efficacy for the world? Have they contributed anything to the solution of these questions 'Whence, whither and [illegible] Look historically what has been the result, [illegible] Nanak's splendid ethical and spiritual exhortation [illegible]

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fallen humanity to rise for a while but he would not or could not explain the metaphysics and the philosophy underlying them. And now we find many following him but quite contrary to his instructions and teachings. I am not here to enter into details but few there are who would not agree with me.

It is only keeping this in view, that we the followers of the Vedic church when praying twice a day at sun-rise and sun-set thrice repeat the Gayatri Mantra and pray to the Almighty to make our 'Buddhi' pure and to foster our intellectual growth. Our ancient rishis and sages were and we, following in their footsteps, are convinced that if our intellects are as they ought to be, we can procure with the greatest ease, 'bread' and our clothing, our physical and spiritual food. We deem it at least unnecessary to pray to God for things like these.

Now I proceed to determine in a spirit of great reverence and impartiality whether 'Christianity' has been the cause of intellectual advancement or has been held to be the cause of the arrest of enquiry, and to quote what some great European scholars, scientists, and philosophers have said. I am not here to discuss whether the principles of Christianity are philosophically and logically justifiable or not. That is a separate question. Christianity as a religion is not a new experiment. It has been tested in different countries and in various epochs of History and it is very interesting to know what the learned have thought about its effect. I may also explain that the ethical teachings of Christianity are borrowed from Buddhism which in their turn owe their origin to our Nyaya and Sankhya darshanas, not a word is to be said against them. Christianity has no special message in ethics, things have been the common heritage of humanity. from suggesting that Christianity did not do

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some good to the early Jews or that their morals were not improved by it, I have also no hesitation in admitting that if in a barbarous and primitive country the message of Christianity is conveyed, the moral and social uplift of its inhabitants is certain, though similar rather better would be the result if the Vedic religion is preached through the agency of workers worth their name. I am not even blind to the various philanthropic projects of Christians such as their salvation army in India, we ought to and we do gratefully acknowledge them. But if God-revealed Vedic ideas of ethic, when transmitted through Buddhism and Christianity and thus losing much of their force and originality in the course of this transmission, can be expected to improve the morals of India why would not the teachings of our own ancient Rishis and sages produce the same results. To aspire teaching ethics to India is bringing coal to Newcastle. As for the effects of Christian teachings on social progress that is itself a separate subject. I would attempt to deal with it at the end of this paper after I have dealt with the question of its effect on intellectual progress. The opinions which are herein quoted also deal with the effect of Christian teachings on morality and social progress instead of putting them in different sub-divisions. I reproduce them together for the sake of brevity and convenience.

Now I begin with our European hoary scientist "Darwin."

In the book 'Art and Letters' there is a chapter on religion in which Darwin has thus expressed himself about Christianity :

.....By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported and that more we know of the fixed laws of nature the more incredible do miracles become, that the men at th

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were ignorant and credulous to a degree almost incomprehensible by us, that the gospel cannot be proved to have been written simultaneously with the events, that they differ in many important details far too important, as it seems to me, to be admitted as the usual inaccuracies of eye witnesses.....by such reflection, I gradually came to disbelieve in Christianity as a divine revelation."

Mr. M. M. Mangasarain, Lecturer of the Independent Religious societies of Chicago, says in the preface of his book 'A New Catechism.'

'The old catechism which were impressed upon us in our youth when our intelligence could not defend itself against them no longer command our respect. They have become mildewed with neglect, the times in which they were conceived and composed are dead, quite dead. A new catechism to express the thoughts of men and women and children living in this time is needed.' In the body of the book he also deals with some inconsisencies and mistakes in the Bible which I need not reproduce here.'

We find in James Martineaus' speeches at P. 438 dealing with Christianity 'Vulgar people who exist must have their religion. But let it not be forgotten that men and women of culture science and refinement exist too who have an equal right to a religion of their own.'

It is very interesting to find Herbert Spencer thus expressing his attitude towards Christianity in his own autobiography at page 151.

'To his nature emotional and intellectual it had been alien from the very first,' The great philosopher Grant Allen says in his book 'Hand of God' in the Essay on immortality and resurrection on P. 32. 'Christianity must be co[illegible]sidered by the impartial student of human progress[illegible]d as [illegible]trogressive movement from Hellenism towards [illegible]

[illegible] The reason why European nations after [illegible]

[illegible]vent back from the higher pra[illegible]

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to the lower practice of burial and from the higher idea of immortality to the lower idea of resurrection is because they then adopted the Christian religion—an offshoot or sect of Judaism.

The great ethical writer Mr. Charles T. Graham says in his book 'Ethics of the Great Religion' when dealing with Christian ethics 'The common notion that the Bible is the source of our moral conception is not merely at variance with the fact, but is discredited by the Bible itself which clearly shows that long before the actual records were written such conceptions were recognised and acted upon by persons where history is well known.'

James Cotter Morison says in his book 'The Service of Man' at page 81 after dealing with the reformation of Luther. 'The doctrine of grace is presented in a way to become a standing rebuke and depreciation of morality .....no reason apart from the grace of God, why the highest should not be the worst of criminals.'

He also says on page 73 'The birth of Christianity being in this wise, *viz* having taken place in an era of decay and death of art and philosophy of knowledge, of wealth, of population, of progress in every form the absence of these things having been one of the chief negative conditions of its growth and prosperity.'

Mr. W. R. Greg says in his book the "Creed of Christ endom" page 116 'We can find no adequate reason for believing Jesus to be the son of God, nor his doctrines to be a direct and special revelation to him from the Most High.'

William Mackintire Salter says in his book [illegible]ical mo[illegible]n 'The ethical teachings of Christianity[illegible] incredib[illegible]needs.'

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Mr. R. S. P. Haynes says in his book "Religious Persecution."

'In contemporary Britain at all events there seems periodically to be a strong feeling against the establishment.'

In the Letters of John Chinaman we read. 'The average Englishman's religion is an atheism which he is not intelligent enough to avow.'

Sir Alfred C. Lyall, some time Lieutenant-Governor of these Provinces, says in his well known book 'Asiatic Studies' Rationalist Press Association Edition at page 38:—"The long dominion in India of foreign alien in race and *religion* seems to me not only to have averted the intellectual development of Hinduism during the last eight hundred years, but also to have kept it in a dislocate and inorganic condition."

The renowned philosopher 'Huxley' says in his book 'Science and Christian Tradition' at page 241 'I verily believe that the great good which has been effected in the world by Christianity has been largely contradicted by the pestilent doctrine in which all the churches have united, that honest disbelief in their more or less astonishsing creed is a moral offence.'

Mr. John Morley says in his book on "Compromise" 'While the spirit of man expands in search after new light and feels energetically for the new truth the spirit of the church is eternally entombed within the four corners of the Act of Parliament.'

Prof. Clifford calls Christianity 'that awful..... which has destroyed two civilisations and but barely failed to slay such promise of God as is struggling to live among nations.' This language is rather exaggerated and

[illegible] of re-action.

[illegible]homas Henry [illegible]

[illegible]horisms and reflections

[illegible]y on page 161.

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Mathew Arnold says in his book 'God and the Bible' 'Men cannot do with Christianity as it is .....Men can not believe in miracles, they must be more intellectually satisfied.'

Referring to the criticism of Christianity by an old writer 'Clever' Mathew Arnold goes on to say :—'what 'Clever' meant was a want of intellectual seriousness and the reproach of this was not altogether undeserved by the first Christians while it has been abundantly deserved by Christian theology since.'

The great philosopher 'Samual Laing' says in his book 'Problem of the Future' page 97, R. P. A while defining his attitude towards Christianity. 'We have become sceptical and no longer believe in the Bible as an infallible record of 'God's word.'

He goes on further, 'When we find anything in it contrary either to the facts of science or the moral instincts of the age in which we live we quite ignore it..... .....We bring religion before the bar of reason.'

Reviewing the influence of Christianity on morality he even goes so far as to say as we have become sceptical we have become more moral.'

In his book 'Phases of Faith' Francis William Newman says that he has renounced the religion of the letter.'

John Welseley has said 'Giving up the belief in witchcraft means giving up the Bible.'

Hallam says 'The scriptures had not untied a single knot, or added one unequivocal truth to the domain of philosophy.'

Again, how beautifully has Huxley defined reformation 'The scraping of a little rust off the chain which still bound the mind'—now follows a quotation most relevent to the subject of my enquiry and therefore worthy of special attention—Philosopher Lecky in [illegible] book [illegible] 'Rise and influence of th[illegible] of Christianity [illegible] in Europe' whe[illegible] [illegible]

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intellectual liberty and freedom in Europe has thus expressed himself on page 148.'

'In the middle age theology was supreme, and the spirit of that theology was absolute credulity and the same spirit was speedily diffused through all forms of thought. In the 17th century the pre-eminence of theology was no longer desirable, and the great secular writers introduced a love of impartiality and of free research which rapidly passed from natural science and metaphysics into theology and destroyed or weakened all those doctrines which were repugnant to it.'

In his well known book 'The Pioneers of Evolution' Edward Clodd thus expressed himself about Christianity and its influence on humanity on page 25.

'It has been the cause of undying hate, of bloody wars, and of persecution between parties and nations, whose animosity seems the deeper where stirred by matters which are incapable of proof.' Again Edward Clodd proceeding farther with the question as to what has been the attitude of Christianity towards serious knowledge and why the result has been the serious arrest of that knowledge, thus sums up the causes under three heads:—

1. The attitude of the early Christians towards all mundane affairs as of no moment compared with those affecting their soul s salvation.

2. The assumed authority of the scripture as a full revelation of both earthly and heavenly things.

3. The assumed infallibility of the words of Jesus reported therein. Edward Clodd says in his book 'Jesus of Nazareth' at page 76, 'We shall seek in vain the sayings of Jesus for any addition to human knowledge for any light on the darkling mysteries that quicken wonder and deepen reverence where these are not dulled and blunted by fables and half truths.'

Thomas Henry Huxley—says as we find him quoted horisms and reflections of Huxley by Herinetta A. y on page 161.

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'The science, the art, the jurisprudence the chief political and social theories of the modern world have grown out of those of Greece and Rome not by favour of but in the teeth of fundamental teachings of early Christianity, to which science, art and any serious occupation with the things of this world were alike despicable.' It would also be interesting study to know what part orthodox Christianity has played in raising the status of womanhood. Before a word is said on the subject, it must be frankly acknowledged that the condition of womanhood today in Europe and America is far far better than it was in days gone by. It can also be said to be an admitted fact, that present day India, notwithstanding her highest and most glorious past, has much to learn from Europe in the matter of the equality of sexes and universality of education. The question of domestic felicity and morality in the stricter sense of the term is still an open question but I deem it beyond my province to deal with it in this enquiry.

After these by the way remarks, I would quote two opinions here on the influence of Christianity on the status of womanhood with a view to show that the credit of raising the status of womanhood is due not to orthodox Christianity but to the influence of science and philosophy, —nay even the former has been held to be a drawback in the path of their progress.

The well renowned Joseph McCabe says in his book the 'Religion of Woman' page 44 while discussing the position of women from the earliest days of Christianity down to the present day.

1. "The cause of woman has had little reason to welcome the supplanting of the native religion of Europe by Judea's christianity.....I speak of the cause of woman as a problem of social ethics."

2. "The teaching of the great Christian lea[illegible] up by the mediæval theologians embodied in [illegible]

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law and thence conveyed to the civil law stamped afresh upon the mind of Europe the idea of woman's inferiority. Only a desperate champion of church will find consolation in the thought that some few evaded the pressure by unsexing themselves in nunneries and becoming saints. The sacrifice of all the joy of life is a heavy price to pay for a little dignity."

In her preface to the above mentioned book Lady Florence Dixie says 'It is the business of Biblites to obstruct the revolt of the females and to prevent if possible the forces of evolution and civilisation from giving woman her freedom. She proceeds still further.....Science owes nothing to Christianity which has fought against it tooth and nail, yet to scientific reasoning and not to Bible reasoning women must turn to prove her earth-born rights."

She quotes some verses of the Bible (given below), and says that woman owes much of her degradation to these.

1. Suffer not the woman to teach nor to usurp authority over the man but to be in silence.

2. Wives submit yourselves to your husbands as unto the Lord.

3. Thy desire shall be to thy husband and he shall rule over thee.

4. She was first in the transgression, therefore keep her in subjection.

Now something must be said about the important question of the influence of Christianity on social progress. For the purposes of answering this question, I divide my enquiry into two parts—the influence of papacy on the one hand and the influence of reformation. Before a word is said by way of answer to this question, one logically [illegible] reasoning must be met.

[illegible] Jewish present day condition of Europe and America [illegible] much improved. Both these continents are [illegible]

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Christian, therefore Christianity is the cause of social improvement.

The fallacy of this argument lies in the two fold assumption that the present day Europe and America is enjoying social progress and that both of these continents are mostly Christian. If we but look beneath the pants, coats, and spectacles—if we but cast our eyes beyond these engines, cars and airships—the scenes we see are not altogether hopeful, the problem of the unemployed, the old age pension, the bread question are the most vexing topics of the day.

If Christianity was for peace and love, why has Germany though a Christian nation has entered upon this brutal war without any justification whatsoever merely for greed and lust. Either Germany is not a christian nation or the causes of peace and war are totally different, if the credit of peace is claimed for Christianity, a critic might venture to lay even the blame of war at her door. God forbid I do not and cannot mean to attach the responsibility of this great, war to Christian influence—what I mean to say is that Christianity is not a dominant factor in the polity of Europe Neither in the matter of progress nor in point of retrogression she can be fixed as middle term.

Science and philosophy have been from the very beginning revolting against Christianity and what Europe stands for to day is due to the influence of these two.

Christianity has even been found actively thwarting the progress of science and philosophy and some concrete instances can be quoted. I herein confine myself to merely giving some names of workers in the domain of science whose efforts have been so thwarted.

I mean starting from the earlier days of Chris[illegible] 1214—down to the end of the sixteenth century. [illegible]

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ot Friar Bacon who made some inventions in chemistry, the great astronomer Copernicus, the inventor of the theory that earth moves and not the sun, Giordono-Bruno a monk and another astronomer Galen an Alexandarian physician and Veoalas, professor of Anatomy in Padua University, both first workers in the domain of anatomy, Galileo, a third astronomer are too familiar to need any detailed mention and the fates they had to meet with merely for the guilt of being scientists and making researches are also well known. Some were charged with black magic and put to death, others were put on their trial before the Inquisition and put into prision. With a view to show the influence of papacy on social progress a quotation may profitably be given from 'Historians History of the World,' Vol 11, page 650.

"While the populace had sunk into almost heathen superstition and expected their salvation from mere ceremonial observances, but half understood, the higher classes were manifesting opinions of a tendency altogether anti-religious.....At the very moment when sacrifice of the mass was completed did the priests utter blasphemous words in denial of its reality. It was even considered characteristic of good society in Rome to call the principles of Christianity in question. "One passes" says P. Ant. Brandino, "no longer for a man of cultivation unless one puts forth hetrodox opinions regarding the Christian faith. At court, the ordinances of the catholic churches and passages from scriptures were made subjects of jest, the mysteries of faith had become matters of derision.' Yet another question from page 172 might be given to explain why hristianity could not succeed in Asia its original birth place, but found a congenial soil in Europe 'In her early days Christian preaching might be allowed with more or less success among the communities of Jews Jewish proselytes settled elsewhere than in Judeia, but Jerusalem where memories of independence survived no n could be acknowledged as the true Messiah who had

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failed to deliver his nation from foreign oppression and the new sect could not take root in the land that had been its cradle.'

Sir Alfred Lyall in his famous book ' Asiatic Studies ' P. 110, testifies that Christianity in competition with Brahmanism and with Mohamadanism in Africa has less success than these in the mission fields where it comes into conflict with them.

The above few lines on the question of social progress in Europe and America due to the influence of Christianity have been written to show that if Christianity failed to achieve the success claimed for her in Europe, what better hopes can we have in India ?

Coming to the case of India herself we might be tempted to believe that Christianity which is raising the status of the depressed classes be an important factor in the wholesale social upheaval of India. The fact is true, no doubt, but the inference derived therefrom is not justified. Real social progress lies in our intellectual advancement which must again in its turn lead on to moral and spiritual advancement.

How far Christianity has been successfull in fostering intellectual growth has been somewhat explained above. Really speaking Christianity has no message of religious, spiritual, intellectual, social or moral advancement for India. The salvation of India lies in her own hands. The medicine adopted too must be of indigenous growth. Before I close, some words might by the way of positive remarks be said on the question—if not Christianity, what then is the true remedy. The answer to the question must be very long and exhaustive but putting it here as concisely as possible it might be most safely avowed with the best conviction that Vedic dharm or the Arya Samaj is the only true reme Its mission can be described in two words as ratio and traditional which has given us intellectual libe

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its ten principles clearly and forcibly exhort us to be ever ready to accept truth and discard untruth. The Arya Samaj is only 32 years old, a period too insufficient to form an epoch for experiment—but even in this short period her History has been encouraging and promising enough for the future. Some of my Christian and Mohamadan friends would, I hope, also testify to my statement from their own experience.

Swami Dayanand is an ideal which persistently followed must lead to the restoration of India to her pristine glory.

Even this cannot be denied that much of, nay almost the whole of the task of the regeneration of India and the whole world yet remains to be done. But so must be frankly asserted that India is now sufficiently wide awake to look after her own business. If not as yet in a position to check the intervention of others, surley poor old mother India is vexed on their meddling in her affairs; moreover even inspite of this she is not ungrateful. She thankfully acknowledges the services of all. Gratefulness is her mission, loyalty is her by-word, love of truth her war-cry.

In this paper only general aspects of Christianity have been dealt with.

Yet another attempt might be made, leisure and inclination to write permitting, to write something about the fallacies underlying the cardinal principles of Christianity and the inconsistencies and contradictions in the records of the scriptures.

In the end, I pray to the Almighty to give us sufficient liberalmindedness to rise above prejudice of caste, creed and colour, give us strength to meet temptations of all sorts and to accept the truth.

This paper is finished with again an assurance on my part. I write it not to criticise but to seek the truth. I have reverence enough not to stoop down to ridicule the shortcomings of others.

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KRISHNA KUMARI.

(By M. Deputy Lal Sharma).

Here we are to enter upon one of the grand scenes of the Rajpoot History. The soil of Rajpootana, manured with the fertilizing and fruitful blood of the wide-known warriors like Partap, Udai Singh, Bhim Singh, and Jaimal has continued to yield the best harvests of the bravest heroes and heroines in later centuries too. There seems some miraculous power working hidden in this sandy desert of Rajpootana, which contrary to the natural law, instead of producing grain has been producing something more precious than the grain itself—that is, the harvest of the brave. To-day we are going to have a peep into a new phase of Rajasthan's history—something rarely seen in ages past.

It is the martyrdom of patriotic Krishna Kumari, a Rajpoot maiden of fame that is the subject in hand. Rajpootana has chiefly been the theatre of a war between the tyrants and the men of free and independent will. Its capital Chitaur was three times sacked and at length it gave way to a fall. The event we are going to describe is one that is in no way less remarkable and less noteworthy than the one in which admirable courage was displayed by Padmani.

Lord Jesus Christ is said to have placed his most useful life on cross for the purification from sins of all Christian souls and is alleged to have borne on his own shoulders the evils of the Christian kingdom. Well, it might be so, but our Krishna Kumari is in no way less distinctive in this respect. She attained to martyrdom for saving the Rajpoot nation from going into the jaws of its utter destruction, its total ruin and entire loss of its prestige. She tasted not only one, not only two but three cups of pure cold poison, appearing sweet and beautiful to her innocent eyes.

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This tragic scene opens thus. Her father, Raja Bhim Singh, the descendent of the brave and lion-hearted, Udai Singh, was the paramount ruler of Udaipore in the early years of the nineteenth century. His daughter Krishna Kumari who had become of age was a maiden whose beauty was quite unparalleled and unique, shining during the day like the sun at meridian or at night like a full moon. As a rule, princesses of such distinguished fame are a curse to their parents. Their names cause slaughter bloodshed and destruction. In the same sort of difficulty were entangled her parents also. Her beauty called forth the attention of many a Rajpoot prince of the realm, the chief among whom can be named prince Man Singh of Jodhpore and prince Jaggat Singh of Jaipore.

Krishna Kumari had, from her very early years, been declared to have been betrothed to prince Bhim Singh of Jodhpore, cousin to Raja Man Singh, but unfortunately the youthful prince saw his sudden death and thus the Kumari was freed from the bond of betrothalship with him. The question who was to be her next husband, was as yet left undecided.

Death of Bhim Singh became known to Prince Jaggat Singh of Jaipore, who felt a desire of winning the fair Kumari's hand He wrote to her father at Udaipore, requesting him to accept him as his son-in-law, proving himself worthy of her hand. Raja Bhim Singh, Krishna's father was in suspense, for in case he consented to what was being desired by Jaggat Singh, he feared a threat of invasion from Man Singh. This Man Singh was the same Man Singh, who is known in history as the ablest general and the foremost empire builder of Akbar, the great Mughal emperor. As he was cousin to Prince Bhim Singh of Jodhpore to whom Kumari had been formerly betrothed and who was dead afterwards, had greater right of winning Kumari's affection than prince

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Jaggat Singh of Jodhpore. He thought it a great dishonour and insult to his State in case Kumari fell in marriage to the lot of Jaggat Singh.

Rivalship between royal suitors in love affairs is always followed by bloodshed and rash, violent acts. Each of Kumari's suitors desired the other to withdraw, while the other refused to do so. Now there became apparent every certainty of a conflict between the two. At length, both the royal suitors, with their armies, sallied out with all possible haste and the march to Chitaur came to a halt at the plain of Gangoli.

The Raja of Udaipore, Krishna's father, was in great perplexity to learn of what was passing some miles away from Udaipore Hundreds of warriors, in the prime of age, in fighting their opponents lost their lives, thus giving a sincere proof of their fidelity and faithfulness to their sovereigns. Her father's polite and tender heart could not help feeling grave and serious to see the innocent soldiers being slaughtered for nothing. Suitors were the princes, he thought, and soldiers were uselessly made to lose their dear lives. "Alas", cried he, while sitting one day among his courtiers, "How fair would it have been had not this girl been born to me, so that such evil consequences would not have been the result."

The courtiers did not know what to propose or what to respond. One of them at last broke the ice. Krishna Kumari's death, he said, would certainly bring to an end and a satisfactory close all that was taking place at Gangoli. This plan, although cruel and ill-looking, appealed to the Raja's mind and met with his approval.

What could the helpless innocent princess, Kumari, do whether her father put her to death or had her burnt alive? She had to bow her head to her father's commands as a dutiful child. She knew not what was being plan

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outside the four walls of the royal palace and how her fate was being decided. She was sitting in her apartment and pondering over her father's distress. Herself she thought to be a burden to her parents.

Who was to execute her death or who was to inflict upon her the death stroke was a question which had not hitherto come to a final settlement. No human living being could venture to murder the innocent princess in cold blood. It was a task more difficult than anything else. Her father chose her step-brother as a fit person to undertake responsibility for this task. The prince hearing his father's oppressive command fell senseless to the ground and beseeched him to revoke his order. The Raja remained firm and forced him to do his will, on the bond of a son's obedience to his father.

The prince gathered heart and with a sword in girdle entered his sister's apartment. The innocent, unsuspecting sister welcomed her brother and having seated him on a dignified sofa asked him the reason of his unusual visit to her with a melancholy face. Bright tears seemed twinkling, in wide lustre in his eyes and they fast began to flow down. His tongue could utter no word, for he had not the heart to speak. The sister perceiving then something serious in the brother's heart, asked him gently, "What ails thee, thou my brother, wouldst thou keep it secret. Tell me the truth, for I am your sister,"

The brother, moved a little more, could hardly utter, "Sister, better it is thou mayst not ask me that." Sister persisted in knowing what the brother hesitated in telling. But hesitation could no longer keep pace with persistence. The brother with a shame-stricken face told her his fat[illegible] command.

[illegible] sister's face flushed up. "If my father desires [illegible]s will be done. Brother, unsheathe your sword.

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Waste not a moment, and let my soul depart." The brother's tears fell continuously like a tempest. "Sister," cried he, "my hand is absolutely powerless to hold the sword for thy murder." The prince went back to the king who frowned when he saw his will undone, and scolded his disobedient son.

Krishna, seeing her father dear in great perplexity sent him the message to the effect, that if no one was going to undertake the execution, why was she not served up with a cup of pure poison? She hoped to taste it without any difficulty and freed others too from the responsibility of her death. This plan her father liked very much and a cup of poison was soon offered to her by her maid attendant. She held the cup in her hand, shrank not a bit, brought it near her lips eagearly, as one is impatient to drink a cup full of sweet water of life, and she quaffed its contents which were most valuable to her.

After this she summoned all her fellow mates in her presence and in most pathetic words consoled them all. Seeing them sorrowful for the near approach of her certain death she talked to them in a soothing tone. "My fellow mates," she said, "We have passed our days in happiness. But this happiness is not to last for ever. Every one who came in this transient world, had to depart in sorrow. If my sacrifice can save all the Rajpoot hosts of my suitors, I put my life to the value of *nought*." And thus she sang ?—

"Mates dear, kins near, adieu, adieu.
World's dreams prove never true,
Like blossoms they make no delay,
The sparkling dew drops do never stay.
Sweet months of life,
I must away,
Far, far, away,
To-day, to-day.

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Then, her mother came to her, embraced her, and wept bitterly for the loss of such a dear daughter. By and by all her relations and brothers came in and paid her the tribute of their tears. But she, our heroine, lost not her heart. She was as upright as before, in a cheerful mood of mind, her spirits never appearing to have fallen low.

One hour passed, two hours passed, three hours passed and the poison did not seem to have had made any effect on her tender heart. She asked for another, which was soon served up. But this too took many hours' interval to show its influence. "How obstinate is my soul," cried she, "that it does not like to give up its earthly abode." A third was in pressing demand and that too was presented. This time it had its effect. She slept a intoxicated sleep which never, henceforward, allowed her leisure to rise.

This sad event brought to a close the bloodshed of Rajputana. Princes of Jaipure and Jodhpur, with a heavy heart repaired to their respective States and their conflict was over. Krishna Kumari's sacrifice was the cause of this peace and order in Rajpootana. But on the other hand, there could be no reason why the country should not have shed a few tears on the willing death of this national martyr. Whoever heard this heart-grievening accident shed tears for her. The hearts of the stone-hearted warriors were softened, clouds of the sighs of the mourners covered the whole atmosphere. Blood torrents lost their sources and the streamlets of tears began to sparkle out. For a long time the cries and lamentations of the people were supposed to be heard reaching far in the sky, and for years long the earth of Rajpootana seemed trembling to have seen such a tragic scene, and earthquakes after earthquakes were constantly experienced, stormy winds kept blowing and rainy clouds during continued to shed thick tears for the loss of such nity.

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a sinless princess, even so much so that although a full has gone by since this sad event took place yet there is none who can mention it now a days without being moved to tears and filled with enthusiasm.

Her sacrifice was not a common sacrifice like that of Antigone of Thesslay who was led by a selfish motive. The cups of poison which were the cause of her death, were in her eyes cups of sweet water of life, which has inmortalised her name on this mortal earth. Every one has to face death, but the death with which Krishna Kumari met was an auspicious death that falls hardly to the lot of every individual.

Thou, Oh Krishna Kumari, deservest our heartfelt admiration and our highest praise for thy unfailing perseverance and man-like courage. Thou hast put to shame the fame of Socrates, who, too, like thee, tasted a cup of poison and who has at length become a cause of pride of the Greeks and is remembered by them with honour. He belonged to the male sex and being so could be expected to do such a thing, but thou wert one belonging to the female sex which is thought to be cowardly and feeble-hearted and incapable of doing anything brave and courageous of the nature, thou did. Thou hast placed a proof before the world that Indian women have the heart to do anything of the kind, men can do.

Krishna Kumari, thou pure goddess, worthy of our love, in thy veins circulated the pure blood of the old Indian nation. Why should not the world then admire thy true noble nature and honour thy name? Thou like a dutiful child hast sacrificed thy life on the altar of thy nation and bowed thy head to thy father's command to confirm his honour and the honour of thy family.

Oh thou, national martyr, as long as Udaipore cla[illegible] its existence on the surface of earth, thy name too would continue to exist on the people's mind. The cheering

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echoes of thy name would constantly be heard, amidst the ranges of high summits and cliffs of the Aravali. Rajpoots would remember thy name with esteem for ever!

Soil of India on which a dutiful girl like thee was brought up, would ever keep feeling an air of pride for having given birth to a daughter like thee. The constantly rising high and low tides of the Indian Ocean would keep singing thy praises, night and day, as embodied in the lines

" Such deed could your spirit do,
O Krishan Kumari, brave and true !
Let Rajpootana keep thy holy name,
Still first upon her ranks of fame.

The world would undergo many changes, time would wear many garments, but thy name would ever be seen shining in the firmament of fame.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

(Extracts from Chapter IX of Manasara).

Town Planning in Ancient India.

The extent of villages or towns is declared to admit of forty varieties, consisting of from five hundred to twenty thousand dandas square, each sort exceeding the one immediately below it by five hundred dandas. The whole area of a village, with the lands thereunto belonging, being divided into twenty equal parts, one is assigned for the occupation of the Brahmans, six or more for that of three other classes and the remainder for agriculture.

A street that goes round the village or town is called Mangala Vithi मङ्गलवीथि which should be from one to five dandas in width. That which runs from East to West is called Rajapatha राजपथ that which has gates on both sides Rajavithi ; that which has sandhis or angles, संधिवीथि and that which is in southerly direction Mahacala or वामन.

Previously to building villages, towns, &c., let the *Sthapathi* trace upon that ground selected for the purpose, any of the mystical figures described in the seventh chapter, and particularly that which is called परमशायिक and after offering the prescribed sacrifices to the deities presiding over its various parts let him proceed to arrange the streets and mark out sites for building temples, &c., according to the rules laid down in the Sastras

There are eight sorts of villages or towns (1) *Dandaka* that which resembles a staff, (2) *Sarvoto-Bhadra* in every respect happy, (3) *Nandyavarta* the abode of happiness, (4) *Padmaca* (that which has the form of a lotus flower), (5) *Swastica* that which resembles the mystical figure named, (6) *Prastara* that which has shape of a couch, (7) *Carnuca* that which resembles a bow, (8) *Chaturmukha* (that which has four faces).

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Dandaka Village.

The village called dandaka is quadrangular and surrounded by a square wall. It consists of from one to five parallel streets running in one direction, generally from East to West, and of two more streets forming right angles at both the extremities of the five parallel streets and also of a third crossing the middle of them. The breadth of the street is from one to five dandas, and the middlemost may be made broader than the rest. The streets at the extremities or near the walls have a single row of houses ; the centre street a double row or one in each side. The space occupied by each house should be from three to five dandas broad and from two to four dandas long. There should be four large gates one on each side of the enclosing wall of the village and as many smaller ones at the several angles. There should be two tanks or reservoirs, one towards the South West and the other towards the North East.

This village is particularly intended for the residence of Brahmins.

Sarvotobhadra

The village called Sarvotobhadra is also of a quadrangular form, containing in the middle a temple dedicated to any one of the triad Brahma, Vishnu or Maheswara. It has four streets of equal length on the four sides within the walls, meeting one another at right angles and two more crossing each other in the middle. Between these may be formed three, four, or five or as many more streets as the extent of the village will admit on each side, parallel to the middlemost street. Just outside the walls should be placed the shrines of the deities who preside over and defend the several quarters of the village, at the angular points should be erected halls, porticos, colleges and other public edifices ; and towards the South East corner a watershed for the accommodation of travellers and passengers. The whole village should be secured by quadrangular wall and ditch around it, with four large

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and as many small gates in the middle of the sides and at the angular points ; outsides the northern gate should be erected a temple for the worship of Mahakali and the huts of the chandalas, or outcastes should be a crosa distant from the village (4000 yards). A tank or reservoir should be constructed either on the south or north side or near either of these two points for ablutionary and culinary purposes.

Nandyavartta.

The village called Nandyavartta is either square or oblong. It is divisible into as many parts as are contained in the mystic figure called Chandita or Paramasayica. The Chandita contains 64 equal parts being the square of eight, of which the middle four parts are called Brahmya or those which belong to Brahma and they should be entirely appropriated to sacred purposes. Around these are twelve parts called Divya, or those belonging to devas, around these are twenty parts called Manushya or those belonging to mortals, and around these again twenty eight called Paysacha or those belonging to demons. These several rounds should be occupied by the different classes in the order of their superiority ; that is, Brahmins should have the Brahmya and so on with the rest.

Padmaca,

The figure called Parama Sayica contains 81 equal parts, being the square of nine, of which the middle nine are Brahmya ; sixteen around these are Devya ; twenty four around these are Manushya and the outermost 32, Payshacha. This village has four large streets along the insides of the wall by which it is surrounded, running in each direction at right angles, namely, one near the north west quarter passing towards the north east, projects at a small distance beyond the cross street which intersects it ; another opening from a little way within the projection runs forward in a south east direction, and projects in the same manner beyond the

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intersecting street on that side and the same may be said of the street at the two other angular points. The number of streets in the outer compartment should be determined according to its extent and in the compartment called Divya and Manushya, three or four more parallel streets may be made from east to west with as many cross ones from north to south forming as it were so many courts or enclosures. Two broad streets run through the middle of the village from east to west and from north to south. cutting one another in the middle, where there should be erected either "a temple" for Brahma or a Mantapa for general meeting. At each of the angles at the outermost streets there is a gateway ornamented with arches and the like. This village is of two sorts, which are also called the one Mangalam and the other Puram. The former is inhabited only by Brahmins and the latter by all classes indiscriminately.

(*The Indian Engineering*).

—o—

SAVE HUMANITY.

Achievements of the Ancient Aryas in Medicine.

"Save Humanity" has ever been the watchword of Hindu Medicine "Save Humanity regardless of earthly gain." The great Charaka enjoined.

नात्मार्थं नापि कामार्थमथ भूतदयां प्रति ।
वर्तते यश्चिकित्सायां स सर्व मति वर्त्तते ॥
कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयं ।
ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते ॥

"Not for self, not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients and so excel all. Those who sell the treatment of diseases as merchandise, gather the dust and neglect the gold."

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Past Successes.

Most of you, I believe, have heard of the past glory of Ayurveda. When the greater part of the world was submerged in the abyss of ignorance, it is the Indian sages who first understood the necessity of dissection of the human body in the education of Physicians and Surgeons. Says Susruta, writing in an unmistakable language two thousand years ago

तस्मान्निः संशयं ज्ञानं हर्त्रा शल्यस्य वाञ्छता ।
शोधयित्वा मृतं सम्यग् द्रष्टव्योऽङ्गविनिश्चयः ॥ ४७ ॥
शरीरे चैव शास्त्रे च दृष्टार्थःस्याद् विशारदः ।
दृष्टश्रुताभ्यां संदेहमवा पोह्य चरेत् क्रियाः ॥ ५१ ॥

(*Susruta, Surira, Chapter V.*)

Therefore, whoever wishes to practise Surgery must prepare a corpse in the proper way and see by careful dissection every part of the body in order that he may have definite and doubtless knowledge. Compare with this what Dr. Puschamann says in his " History of Medical Education " about the practice of dissection. In Europe " Dissection of the human subject was in the first centuries of the Middle Age, opposed by religious and political ordinances and also by social prejudices."

Circulation of blood was understood with fair clearness long long before the much-talked of discovery by Sir William Harvey in the seventeenth century. Let me quote a passage here to illustrate this.

तेन मूलेन महता महामूला मता दश ।
ओजोवहाः शरीरेऽस्मिन् विधन्यन्ते समन्ततः ॥ ६ ॥
येनोजसा वर्त्तयन्ति प्रीणिताः सर्वजन्तवः ।
यदृते सर्वभूतानां जीवितं नावतिष्ठते ॥ ७ ॥
यत् सारमादौ गर्भस्य योऽसौगर्भरसाद्रसः ।
संवर्द्धमानं हृदयं समाविशति यत् पुनः ॥ ८ ॥ इत्यादि.

Charaka, Sutra Chapter XXX.

From that great centre (the heart) emanate the vessels carrying blood into all parts of the body, an element which

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nourishes the life of all animals and without which life would be extinct. It is that element which goes to nourish the fœtus in uteri and which flowing into its body returns to the mother's heart.

And wonder of wonders, what could have been discovered by the ancient sages of India over a couple of thousand years ago came as so great a surprise to most medical men in Europe in Harvey's time that " No doctor above the age of forty could be persuaded to believe in the impossible suggestions " of Harvey who was condemned and hooted out of society for his discovery (*Vide* Hume's History of England).

The theory of Vayu, Pitta, and Kapha was also a great discovery which, unfortunately, has been much misunderstood by western scholars, judging by the wrong mercenary translations regarding these terms as " Wind " ' Bile ' and Phlegm ". The proper explanation of this theory will take up a treatise itself, but let me observe here in passing that the word Vayu does not imply Wind in Auyrvedic literature but comprehends all the phenomena which came under the functions of the central and sympathic nervous systems that : the word Pitta does not essentially mean Bile but signifies the function of Thermo-genesis or heart production and metabolism, comprehending in its scope the process of digestion, coloration of blood and formation of the various secretions and excretions which are either the means or the ends of tissue combustion : and that the word Kapha does not mean Phlegm but is used primarily to imply the function of Thermo-taxis or heat-regulation and secondarily the formation of the various preservative fluids *e. g*, Macus, Synovia, &c., though the products of Pitta and Kapha have been sometimes called by these names. We regret, we cannot do justice to this subject here for want of space but we hope the above would give a clue to the student who means really to investigate. It must be remembered that the theory of Vayu, Pitta and Kapha is not the

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same as the old exploded humoural theory of the Greek and Roman physicians who, though they borrowed the idea from Ayurveda failed to grasp the true meaning of the theory. I am convinced that the truth and the value of the Ayurvedic theory can be verified. It affords sensible explanations of certain otherwise inexplicable facts in the causation and amelioration of diseases and their symptoms. It can guide you in understanding the laws of general Therapeutics—which it would be much to the advantage of any medical man to learn. I dare say that studying the subject with an open mind, he will be converted to believe in the theory. As we find in daily practice, even the half educated Ayurvedic physician who remembers the laws of Etæology and Therapeutic and dietary hinging upon this theory fares pretty well by the bedside of the patient.....

In the field of materia medica and pharmacy, the properties of drugs and foodstuffs were investigated and described by a terminology the meaning of which properly understood does not fail in most instances to give a correct insight into Therapeutics. Unfortunately, however, this terminology has yet remained a sealed book to those who have judged it from inaccurate translations. In Pharmacy, the art by which the properties of a drug or drugs are imbued in spirits (as in Asavas and Arishtas) in ghees, oils, syrups, &c., was well known. The Therapeutics of mercury and the minerals, finest proportions of which in a form assimilable by the human system made great advances which yet mark the excellence of Ayurvedic medicine. For instance, it is not yet known to Western medical men that mercury, when combined with sulphus as in the black-sulphide or red-sulphide, can never produce mercurialism—a knowledge which is the birth-right of all Ayurvedic physicians. I have seen western doctors including such authorities as Sir Pardey Lukis use the well-known preparation of mercury known as "Makaradhwaja" without any prejudice and

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with a fairly proper judgment of its true value. What a pity then that, without a shade of medical training chemists like Professor Neogi have rushed in boldly to disclaim the real therapeutic merits of "Makaradhwaja" Chemistry till now at least can little explain why natural salicylates are more effective than the synthetical salicylates, why Beachwood Creosote is more valuable in Therapeutic than the Coal-Tar-derivative of the same name, why the true mineral waters are more reliable than their exact imitation made by the chemists !.....

In medicine proper, it is enjoined that diagnosis should be made by the five senses supplemented by interrogation. The method of direct auscultation or hearing of breath-sound, &c., was probably known to them as we find it evidenced in the following passages of Susrata.

श्रवणेन्द्रिय ग्राह्याः सफेन रक्त मीरयन्नानिलः ।
निर्गच्छति"— इत्येवमादयः

(*Susruta Sutra Chapter X*).

Which seems to refer to the crepitation or rales, audible in pneumonia and other lung diseases. The bacterial origin and the infectiousness of certain diseases as the eruptive fevers, leprosy, small-pox, tuberculosis, &c., has also been clearly indicated in such passages as these :—

सर्वाणि कुष्ठानि सवातानि सपित्तानि सकफानि सक्रिमीणि चोपदिश्यन्ते ।

(*Susruta, Nidana, Chapter V*).

"All forms of leprosy (and some skin diseases) are not only due to the derangements of Vayu, Pitta and Kapha but also of parasitic origin."

Again.

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।
औपसर्गिकरोगाश्च संक्रामन्ति नरान्नरम् ।

(*Susruta, Nidana, Bh. V*).

Various skin-diseases and leprosy, fever, pulmonary consumption, ophthalmia and diseases borne by air and water are usually capable of transmission from one man to another also.

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रक्तवाहिशिरस्थाना रक्तजा जन्तवोऽणवः ।
अपादा वृत्तताम्राश्च सौक्ष्म्यात् केचिद्दर्शनाः ॥

(*Susruta, Uttara, Chapter* 54.)

There are various fine animalcula which circulate in the blood and are invisible to the naked eye, usually these look like round bodies of copper colour and bearing no legs. (They give rise to various forms of skin diseases, &c.)

But most important are principles of medicine recommended in the treatment of fevers, phthisis, bowel-complaints and various chronic diseases of the nervous system which are so elaborately and rationally dealt with, that the western medical men, who take the pain to study them in original would considerably profit by them. Such a study by one, namely, Dr. George Clarke M. A. M. D. of Philadelphia reading Charaka Samhita even in a half-done translation elicited the following remark :—

" As I go over each fasciculus (of Charaka), I arrive at one conclusion and that is this :—If the physicians of the present day would drop from the pharmacopia all the Modern Drugs and Chemicals and treat their patients according to the methods of Charaka there would be less work for the undertakers, and fewer chronic invalids in the world."

Consider also the very excellent and effective methods of medication by the various retentive enemata of certain decoctions and oils (called Niruha and Anuvasana), so systematically described as two of the five essential methods of treatment. All these unfortunately have been mostly forgotton or abandoned by the present day Kavirajas but they demand our careful attention and study nevertheless, as they are productive—I say from experience—of very agreeable results in many chronic diseases. In the treatment of diseases of the eye, ear, nose, and throat, not only various effective collyriums, Eye-lotions, Gargles,

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Vapours, Sprays, Blisters &c. have been described but also a particularly useful method called 'Siro-Virochaua" or the use of Errbines has been prescribed with detailed instructions. The last is a method of treatment I have often found very effective in many chronic cases, which seemed incurable according to the western system of medicine. It is a method which learned doctors would do well to follow in certain affections like obstinate headache, glancoma, optic neuritis, &c. The method is simply that of inducing catarrh with the aid of some acrid dry or fluid Errbines (*e. g.*, the powder or decoction of Ghosa fruits or the Luffa Pindal, Abrus Precatorious, &c.)

In surgery, the progress made seems to have been wonderful. Major operations like Amputations, Laparotomy (*i. e.*, opening the abdomen for intestinal obstruction or other troubles), Lithotomy (or extraction of stone) and even Trepanning of the skull were well-known to the ancients. The excellent classification and description of surgical Instruments under different heads as found in Susruta and Vagbhata compel the admiration of those who take pains to study them with care. There can be little doubt that the old Greek and Roman surgical instruments to be found preserved in the museum of Naples, were only the replicas of Hindu instruments yet found accurately described in texts at least two thousand years old. Unfortunately, however, here too as in other branches of Hindu medicine ancient surgeons have been wronged by certain scholars of western medicine like Thakore Saheb of Gondal and his follower Dr. Mukherjee of Calcutta giving fantastic descriptions of Hindu Surgical Instruments which never existed except in their imagination. In a paper read partly before the Sahitya Sabha of Calcutta and partly before the fifth All-India Ayurvedic Conference (now being published in "the Indian Medical Record"). I have tried to shew from old authentic texts that most of the modern surgical instruments are only slightly

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modified reproductions of the ancient instruments. I have already cited instances of these, namely, the Simhamukha-Yantra which is nearly identical with the modern Loin Forceps and Allingham's Speculum, which agrees closely with " the four-bladed expansile instrument " described by Vagbhata.

In midwifery, the different malpositions of the fœtus at birth seem to have been well understood by the ancients with fair accuracy and the different methods of treatment by version or turning the fœtus in uteri, Embriotomy and Cæserian section described in ancient works stand as monuments of past glory.

(*Lecture by*

KAVIRAJA GANGANATH SEN VIDYANIDHI, M.A., L.M.S.)

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MANY THOUGHTS OF MANY MINDS.

Prohibition of Marriage Between Kindred.

It is a well known fact that according to our Shastras marriages between kindred are unlawful. The following extracts from Westemarck's, "*The History of Human Marriage*" will show how this provision of the ancient Rishis, like much of what they have taught, has a scientific basis, and also how modern research is supporting the teachings of the eternal *Vedic Dharma*.

The hypothesis here advocated can, I think, account for all the facts given in the last chapter. It explains how the horror of incest may be independent of experience as well as of education, why the horror of incest refers not only to relations by blood, but very frequently to persons not at all so related ; why the prohibitions of consanguinous marriages vary so considerably with regard to the prohibited degrees, applying, however almost universally to persons who live in the closest contact with each other ; and why these prohibitions are so commonly extended much farther on the one side, the paternal or the maternal than on the other. The question now arises. How has this instinctive aversion to marriage between persons living closely together originated ?

We have seen that a certain degree of similarity as regards the reproductive system of two individuals is required to make their union fertile and the progeny resulting from this union fully capable of propagation. It might, then, be supposed that the highest degree of similarity must be the most beneficial ; but in all probability this is not the case It seems to be necessary not only that the sexual elements which unite shall be somewhat like, but that they be in some way different. The similarity must not be *too* great.

Mr. Darwin, by his careful studies on the effects of cross and self-ferlilization in the vegetable kingdom, contributed more largely than any one else to the discovery of this law. He watched from germination to maturity more than thousand individual plants, produced by crossing and self-fertilization belonging to

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fifty seven species, fifty-two genera, and thirty large familie, and including natives of the most various countries. The result established by this research was, that cross-fertilization is generally beneficial, and self-fertilization injurious, which is shown by the difference in height, weight, constitutional vigour and fertility of the offspring from crossed and self-fertilized flowers, and in the number of seeds produced by the parent-plants. Hence, whenever plants which are the offspring of self-fertilization are opposed in the struggle for existence to the offspring of cross-fertilization, the latter have the advantage, and this follows, according to Mr. Darwin from individuals of two distinct kinds having been subjected during previous generations to different conditions, or to their having varied from some unknown cause in a manner commonly called spontaneous, because of that innate tendency to vary and to advance in organization which exists in all beings ; so that in either case their sexual elements have been in some degree differentiated.

As for the animal kingdom, Mr. Darwin remarks that almost all who have bred many kinds of animals, and have written on the subject, have expressed the strongest conviction on the evil effects of close interbreeding. "Indeed," says Sir J. Sebright "I have no doubt but that, by this practice being continued, animals would, in course of time, degenerate to such a degree as to become incapable of breeding at all..... .....I have tried many experiments of breeding in-and-in upon dogs, fowls, and pigeons ; the dogs become from strong spaniels, weak and diminutive lap-dogs, the fowls become long in the legs, small in the body and bad breeders. Mr Huth, on the other hand, denies that breeding in-and-in however close, has proved to be in itself hurtful, and quotes the evidence of numerous breeders whose choicest stocks have always been so bred .....The consensus of opinion on this point among eminent breeders is indeed overwhelming, and cannot be reasoned away. According to Crampe's experiment with the brown rat (*Mus decumanus*) thirty-nine animals out of 153 born by related parents, *i. e.*, 23·5 per cent., died soon after birth, whereas of 299 animals of parents not related this was the case with twenty-eight only, *i. e.*, 8.4 per cent. The animals of incestuous broods were much smaller and lighter than others and their fecundity was diminished. Mr,

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Huth himself observed, when breeding rabits in-and-in, that "After the fourth generation there was a diminution of fecundity analogous to the disgust that the stomach would feel at the same diet long continued," though he found no evil effect in any other way. On the contrary, the in-and-in bred offspring were somewhat heavier than the non-related parent animals. Professor Preyer has made a similar observation with regard to guinea pigs: breeding in-and-in produced a considerable loss of fertility. but was acco npanied with an increase of weight. This seems to indicate that the effects of close interbreeding are not always the same.

There are certainly breeders who prefer connecting together the animals nearest allied in blood to one another. But, as Dr. Mitchell observes, when breeding in-and-in has been practised with so-called good results the issue is nothing but the development of a saleable defect which from the animal's point of view must be regarded as wholly unnatural and artificial, and not calculated to promote its well being or natural usefulness.

Many writers suppose that all the evils from close interbreeding depend upon the combination and consequent increase of morbid tendencies common to both parents, the state of whose health decides whether union would be favourable or not to the offspring. "If the parents are perfectly healthy," says M. Pouchet, and exempt from all commencing degeneracy, they can only give birth to children *at least* as healthy as themselves..... But if the same degeneracy has already tainted both the parents, the offspring will show it in greater degree, and will tend towards entire disappearance. The same opinion is held by Sir John Sebright But being, as an experienced breeder, well aware of the injurious results which almost always follow from interbreeding animals too closely, he adds that, according to his belief, there never did exist an animal without some defect in constitution. in form, or in some other essential quality or that at least a tendency to the same imperfection generally prevails in the same family.

Mr. Darwin, however, has shown it to be highly probable that, though the injury has often partly resulted from the combination of morbid tendencies, the general cause is different. Con-

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sidering the number of self-fertilized plants that were tried, he thinks it is nothing less than absurd to suppose that in all these cases the mother plants, though not appearing in any way diseased were weak or unhealthy in so peculiar a manner that their self-fertilized seedlings, many hundreds in number, were rendered inferior in height, weight, constitutional vigour and fertility to their crossed offspring. Moreover, self-fertilization and close interbreeding induce sterility, and this indicates something quite different from augmentation of morbid tendencies common to both parents. Hence it seems to be almost beyond doubt that just as the sterility of distinct species when first crossed, and of their hybrid offspring, depends on their sexual elements having been differentiated in too great a degree, the evils of close interbreeding, or self-fertilization in plants, result chiefly from their sexual elements not having been sufficiently differentiated. But we do not know why a certain amount of differentiation is necessary or favourable for the fertilization or union of two organisms any more than for the chemical affinity or union of two substances. It must, however be observed that no case of complete sterility is met with in self-fertilized seedlings as is so common with hybrids and that interbreeding even of the nearest relations may sometimes under very favourable circumstances be continued through several generations without any evil results making their appearance.

It is impossible to believe that a law which holds good for the rest of the animal kingdom as well as for plants, does not apply to man also. But it is difficult to adduce direct evidence for the evil effects of consanguinous marriages. We cannot expect very conspicuous results from other alliances than those between the nearest relations between brothers and sisters, parents and children And the injurious results even of such unions would not necessarily appear at once. Sir J. Sebright remarks that there may be families of domestic animals which go through several generations without sustaining much injury from having been bred in-and-in, and offspring of self-fertilized plants do not always show any loss of vigour in the first generation.... ... ... —— Mr Galton, on the contrary, sees in ptolemaie experience a proof that close intermarriage is followed by sterility. In ten marriages between brothers and sisters, uncles and neices or be-

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tween first cousins, the average number of children was not quite two and three of the unions were entirely sterile.

The Veddahs of Ceylon are probably the most in-and-in bred people that ever existed. Among them the practice of a man marrying his younger sister did not occur only occasionally, according to Mr. Bailey it was the proper marriage. Among the Bintenue Veddah, it may be said to have been, for perhaps two generations or so, extinct, whilst among those of Nilgala, it is at most only disappearing. Mr. Baily believes that this practice is quite sufficient to account for the short stature as well as the weak and vacant expression of this people. He did not find any traces of insanity, idiocy and epilepsy—maladies which such marriages, according to common belief, might be supposed to produce.

"But in other respects" he says, the injurious effects of this custom would seem to be plainly discernible. The race is rapidly becoming extinct, large families are all but unknown and longevity is very rare. I have been at some pains to obtain reliable data to elucidate these points. Out of seventy two Veddahs in Nilgala, fifty were adults and twenty two children. In one small sept, or family, there were nine adults and one child, in another, one child and eight adults, and so on. In Bintenue, out of three hundred and eight Veddahs, a hundred and seventy-five were adults and a hundred and thirty three children. Here the disproportion is not so marked, but in one of the smaller tribes, more isolated than the rest, there were twenty adults but four children. The paucity of children, I think must be ascribed to the degeneracy produced by such close intermarriages, for I have never heard a suspicion of infanticide existing among them. Out of fifty adults in Nilgala one appeared to have numbered seventy years, and but eight to have exceeded fifty. In Bintenue, of a hundred and seventy-five adults, two only seemed to have reached their seventieth, and but fourteen to have exceeded their fiftieth year. Such statistics seem to show the practical results of such connections. The Nilgala Veddahs, who still maintain an almost total isolation from other people, are rapidly disappearing. The Veddahs of Bintenue who have abandoned

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the pernicious custom which I have described, and still intermarry among themselves are becoming extinct, though more gradually.

Adopting a method different from that of his predecessors, Professor G. H. Darwin has endeavoured first to discover the proportion of consanguinous marriages in the whole population and then to find out whether the offspring of those marriages exhibit a greater percentage of individuals, defective in one way or another, than the offspring of non-consanguinous marriage. His investigations tend decidedly to invalidate the exaggerated conclusions of many previous writers, but he thinks that "There are nevertheless grounds for asserting that various maladies take an easy hold of the offspring of consanguinous marriages." He did not find evidence that the marriage of first cousins had any effect in the production of infertility, deaf muteism, insanity or idiocy, but he observed a slightly lowered vitality amongst the offspring of first cousins and a somewhat higher death-rate than amongst the families of non-consanguinous marriages. Moreover the number of beating men belonging to the twenty boats at Oxford and thirty at Cambridge, in the first and second division, and those of selected athletes from some schools in England, justified, to some extent, the belief "That offspring of first cousins are deficient physically, whilst at the same time they negative the views of alarmist writers on the subject. It is curious that, in spite of such unambiguous statements, Mr. Darwin's paper has generally been quoted as an evidence of the perfect harmlessness of first cousin marriages.

M. Stilda has found that in the departments of France, the number of bodily or mentally infirm people increases almost constantly in proportion to the number of consanguinous marriages, as will be seen from the following table :—

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Group	Number of departments	Number of consanguinous marriages in each 1000 marriages	Number of infirm people n each thousand inhabitants
I.	10	5·4	2·3
II.	10	8·3	2·8
III	14	9·95	3
IV.	10	11·2	2 4
V.	13	12·5	2 8
VI.	8	13·8	3·
VII.	14	15·8	3·5
VIII.	10	19·2	3·25

The Danish pysician, Dr. Mygge published in 1879 a book on 'Marriage Between Blood Relations,' which unfortunately has received much less attention than it deserves Thanks to the trustworthiness of the method, the number of cases considered, and the author's impartiality, it is probably the most important statistical contribution hitherto issued on this subject Dr. Mygge found, from the information he received from various parts of Denmark, that in that country, or at least in the parishes of it which came under his observation, there occur, among the children of related persons, comparatively more idiots, lunatics, epileptics, and deaf-mutes than among others. He considers it probable, too, though not proved, that such children die in a higher ratio and are more liable to certain diseases. But, on the other hand, he did not notice any perceptible difference in fertility between consanguinous and crossed marriages.

In these inquiries, Dr. Mygge followed the method applied by the Norwegian physician Ludvig Dahl twenty years earlier. Through careful investigation of 246 marriages, eighty-five of which were between first cousins and four between still nearer relations, this inquirer was led to the conclusions that consanguinous marriages are somewhat less fertile than crossed marriages; that they produce comparatively many more still-born and sickly children; and that insanity, idiocy, deaf-dumbness, and epileps occur about eleven times as often

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among the offspring of relations, as among the offspring of unrelated parents. But he admitted that the numbers compared were too small to mark his conclusions decisive.

The results are, of course, to a great extent conjectural. But it is noteworthy that, of all the writers who have discussed the subject the majority, and certainly not the least able of them, have expressed their belief in marriages between first cousins being more or less unfavourable to the offspring. And no evidence which can stand the test of scientific investigation has hitherto been adduced against this view..... ....

Taking all these facts into consideration, I cannot but believe that consanguinous marriages, in some way or other are more or less detrimental to the species. And here, I think, we may find a quite sufficient explanation of the horror of incest, not because man at any early stage recognized the injurious influence of close intermarriage but because the law of natural selection must inevitably have operated. Among ancestors of man, as among other animals, there was no doubt a time when blood relationship was no bar to sexual intercourse. But variations, here as elsewhere, would naturally present themselves; and those of our ancestors who avoided in-and-in breeding would survive, while the others would gradually decay and ultimately perish. Thus an instinct would be developed which would be powerful enough, as a rule, to prevent injurious unions. Of course it would display itself simply as an aversion on the part of individuals to union with others with whom they lived; but these, as a matter of fact, would be blood-relations, so that the result would be the survival of the fittest.

Indian influence on ancient European Philosophy

It is the fashion to deny all originality to ancient Indian philosophers; so much so that whenever a striking resemblance is detected between Indian modes of expression and the modes of expression of some other country, it is pronounced at once that the Indians must have been the

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borrowers. Verbal jugglery, casuistry, quibbling and tortuous philological interpretations are, also, sometimes, pressed into service to bolster up this racial prejudice. The extreme type of this tortuous ingenuity is represented by Dr. Spooner's Theory of the Persian origin of Indian civilization. There are, however, thinkers of note and reputation who refuse to let their souls be enslaved by unreasoning prejudice and to breathe in an asphyxiating atmosphere. We quote below from Houston Stewart Chamberlain's "Foundations of the Nineteenth Century"—a book which has created quite a sensation in Europe and has passed through numerous editions.

> Still another remark in reference to Plato; again it is only a hint—for the space at my disposal will not allow of lengthy treatment but enough—I hope, to leave nothing vague. That Indian thought has exercised an influence of quite a determinative character upon Greek philosophy is now a settled fact; our Hellenists and philosophers have, it is true, long combated this with the violent obstinacy of prejudiced scholars; everything was supposed to have originated in Hellas as *autochthon*; at most the Egyptians and the Semites were allowed to have exercised a moulding influence—whereby philosophy would in truth have had little to gain; the more modern Indologists, however, have confirmed the conjectures of the oldest (particularly of that genius Sir William Jones). It has been fully proved in regard to Pythagoras especially that he had a thorough knowledge of Indian doctrines and as Pythagoras is being recognised more and more as the ancestor of Greek thought, that in itself means a great deal. Besides, direct influence upon the Eleatics, Heraclitus, Anaxagoras Democritus, &c., has been shown to be most probable. In these circumstances it cannot be surprising that so lofty a spirit as Plato forced his way through much misleading extraneous matters and especially in reference to some essential points in all genuine metaphysics—endorses in every detail some of the sublimest views of Indian thinkers. But compare Plato and the Indians, his works and their works! Then we shall

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no longer wonder why Plato lives and influences, while the Indian philosophers live indeed but do not directly affect the wide world and the progress of mankind. Indian thought is unsurpassed in depth and comprehensive many-sidedness if Professor Leller thought that Plato was "too much of a poet to be quite a philosopher," we see from the example of the Indian what becomes of a philosopher when a thinker is too "completely a philosopher to be at the same time something of a poet" This pure thinking of the Indians lacks all capacity of being communicated—and we find this simply but at the same time profoundly expressed by the Indians themselves; for according to their books the highest and final wisdom can be taught only by silence.

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The Gurukula Samachar.

Motto I:—By force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

By Prof. Sewaram.

THE GREAT WITHOUT.

—o—

Fantastic forms! what a wonderful variety of cloud shapes, swift careering and slow, dark, grey or woolly white, attracts our sight up above! And...below? Green carpeted grounds—so restful and refreshing. The summer heat all washed to coolness. Man, bird and beast so full of joy at nature's new garb, the trees and flowers laughing and jubilant, truly enjoying their shower bath! It is joy, joy all around. Sit by the Ganges bank. Sit on the *bund* built by the Brahmcharis and the great wash of dancing water greets you—the bosom of the Ganges bursting with joy. Get into the ganges and enjoy its maddening motion. Just get into the mid-stream like the Gurukula Brahmcharis. See how the great Ganges rocks you, rolls you, makes you dance a merry dance and takes you down to where you would like to come out. It keeps dancing all the same, with you if you will, or without you if you want it so. Such is the grand, impressive—the great without.

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The Greater within

The within lies out of sight. Responsive to the joy and majesty of the great without, what tiny yet great changes take place in the great within! But these changes—who can discern or describe? why not rest in the faith that the within so nurtured will one day burst in refreshing showers of kindly acts, of service humble yet true. Will not the Brahmachari souls have their monsoon and water the parched places of the earth, the sorrow-dried souls of men, the sin singed hearts of humans? The regular round of weekly Upadesh is intended to prepare them for that. The bell regulated atmosphere tolls the same tale. The peace chant, morn and eve—will it not hasten peace on earth and good will among men? The simple dress and simple fare, simple ways and simple wants- will not this strengthen the within? The within lies out of sight, who can say what seeds and potencies lie hidden there? But this we can say the sermons, surroundings, simplicity—all these provide sufficient nourishment for susceptive souls. And thus the Gurukulites work and wait—secure in the faith that good must come out of good.

To you dear reader.

And what about your within and mine? Have we ever cared to look within? Have we set seasons, set times for searching the within? What tiny changes are taking place there? How awful if we do aught that coarsens and contracts the soul within, that soils and sullies it! Peace on earth and good will among men-the soul delights in such an atmosphere. Have we tried to be messengers of peace amidst those among whom we move, have we been creators of good will among those with whom we come in contact? Have we kept the within pure and true? Have we done our duties joyfully, punctually, thoroughly? Actions such as these will beautify the within. The Gurukul Samachar is that we

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try to place these questions before ourselves and the Brahmcharis and request that you too sit in the silence and propose these questions to yourselves. Peace or selfish strife, harmony or discord, good will or ill will, purity or self indulgence truth or untruth, discharge of duty or neglect of duty—which of these will illumine and expand the within? Why, the within whispers. Peace not strife, harmony not discord, good will not ill will, purity not self indulgence, truth not untruth, discharge of duty and not its neglect and so, shall we not try to build in the one and strike out the other from our lives and those of others. This is the Gurukula Samachar for your within Dear Reader.

The Sahitya Parishad Anniversary.

—o—

"This day reflects the condition of the year," said Jaychandra. "The year's work has not been a very successful one and so we have little indeed to congratulate ourselves upon." 'I tell you why' said Dharma Dutta. 'We have not systematised our works, departmentalized our research. We have not settled the scope and method of our research work. Here is a plan. Let us have some working for Vaidik research–a separate sub-committee to look after that. Let another Sub Committee take up the work of Historic research, another of Religious research and one more of Philosophic research and one of the spread of the result of modern science etc.' 'Why have we not made progress, said Jaichandra. 'Multiplicity–that word gives the key. We have too many Sabhas. Hence restriction; limitation of Sabhas is the one remedy. But multiplicity of sabhas is not the only cause. Our idleness too is a cause. Let us remove that, and then self-limitation and organisation will follow'. 'Pressure of studies' said Prof Vishwanath 'that is also a possible reason with our own idleness, and our having too many sabhas. But should we therefore give up? No. Let us work with all the more enthusiasm, for the Sahitya Parishad

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is a Sabha distinct from other sabhas. Research, not elocution is its aim. It is a pity that we Professors do not take sufficient interest. This institution is really the best place for the research work in Arya Bhasha. Here we have Arya Bhasha scholars, and scholars in Sanskrit and English and science, the sources whence we have to enrich and replenish Arya Bhasha literature. If we plan a head for a year we shall be able to do better. "Well" said our Vice-Principal Prof. Ram Deva "We have made membership cheap and that is why there is lack of interest. Let us have few members but fit. Let there be less members so they be living rather than many who are dead and listless. Let us make the membership an honour worth aspring for and let us make our rules more strict—strict rules as regards presence in the sabha sessions, and strict as regards individual contribution to research work. Thus any one absenting from two successive meetings should be struck off the list of members. And as for research let us have a sub-division of work as suggested by the secretary and let it be made compulsory to submit at least two theses in the branch of work selected by the member. This for those present in the Gurukula. For those outside let the rule of presence be relaxed and the rule for contribution of papers be limited to one paper a year. Those breaking these rules should be asked to retire from membership. All this will work to reduce the list of members. But what for increasing membership? Let us interest the higher classes of the Vidyala and admit the promising from among them." There was one who stood aside from the chorus of self-dissatisfaction and self-criticism and sage suggestions for the future. Prof Indra Veda Vachaspati struck a new note. He took the task of laying before the audience

Conditions of a successful Literary career.

Literary career,' said he, 'is the highest in the [illegible] noble careers next only to the career of a relig[illegible] will teacher. There are recognisable divisions of work in the

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literary career thus we have poets, dramatists, novelists, essayists, historians, philosophers, scientists, etc. The names of successful literary men are well known to most of us. What do we gather from looking into their lives. Is it not that the first thing that strikes us is *original endowment*. 'Poets are born not made'—so runs the proverb. Very true. But even Kalidas and Shakespeare need training for perfection. Macaulay as a child wrote poetry, but that has perished. Voltaire wrote a tragedy in six days and rested the seventh. But that was not his highest work. So next to original endowment what we need is *training*. That is the second essential. There are those who write much but their writings are soon forgotten. There are those who write little but little that lives and lasts. It is better to write a line that lives than volumes that perish. Aim at quality rather than quantity. Again among these master minds we find some who have an extensive out-look, a vision wide as the world and some men with a special message for their age and for all ages. Shakespeare and Kalidas are among the 'myriad minded' extensive onlookers. Milton on the other hand has a special message. Thus there are some who live for spreading a special influence, delivering a particular message and some who simply mirror the condition of society, the workings of the human heart. In our own day Bankim Chandra and Romesh Dutta live because they want to tell the tale of Indian regeneration. Hence let us first settle the special line of literature we want to pursue, the message we want to deliver, the field we want to cover. One thing more. Be sure not to make money the main motive your writings. If money results be first with you, you will not be able to give your best thoughts to the world. Thus when Scott wrote for money the life of Napolean he produced only a third rate work. Hence for means of livelihood look to other occupations andtake to writing in

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the true Brahman spirit of giving out the truth needed by the world and not merely writing what will sell well.

Pradhanji's Speech.

Rounded off the proceedings to a fitting close. The note sounded by the first speaker was taken up by the rest' so began Mahatmaji. 'There was mutual criticism, A setting up of suggestions. But let us be sure that we have not that mock repentance of those who sin and repent and sin again. The lazy man has no time for any thing The busy man finds time for everything. When one has to select a president for a public lecture the busy ones are the men who will come forward to help and not the lazy ones who have no time to do any thing. The Vice Principal has given you very valuable suggestions, practical proposals which should be adopted. Others too have given you good suggestions. Prof. Indra. laid down the conditions of a successful literary career. Try to act up to these suggestions This Sahitya Parishad is good training ground for a literary career. To place before the learned your own thoughts and literary efforts for suggestions and criticism is always very helpful to gain right views of things. Even in Europe where books sell, Schopenhour insisted on the sacredness of literature, of writing not for sale but when one has a new thought to give to the world. Here too one must observe that rule and write because he has something new to give to the world and not for merely making money. One thing I may tell you and that is that systematised subdivision of work is not all, organisation is not everything, organisations live through the living influence of a few, Hence much depends on your secretary. Secure an enthusiastic secretary and let all with new enthusiasm come forward and make the Sahitya Parishad a living force.

Inspection Report.

Pundit Bhagwandas, M. A. of Benares our Inspector of Darshana Shastra had very kindly come over to inspect and favour us with his suggestions. We reproduce below his inspection report in full. "I had the pleasure of visiting the Gurukula once before on the 25th April, but it happened to be a holiday. On coming again to day, I had the honour of performing the duties, however imperfectly, of inspection of Darshana Siksha which Mahatma Munshi Ram Ji, out of his kind [illegible] generation of my very small capacities for this kind will work imposed on me last year. I have had a long conversation with the Professor of Philosophy, Professor

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Sudhakara Ji, and with the students of the 2nd and 4th College years; and have also looked [illegible] their text books and question and answer paper. My impresion is that *very promising work is being done.*

In Sanskrit, which is the *first* language of the students here, most appropriately, English being the second language, the main text-book containing philosophical material (*i. e.* the material of psychology, logic, ethics, and metaphysics in modern English) are well selected from the recognised standard works of Nyaya, Vaisheshika, Sankhya Vedanta, Yoga, and Sahitya (which contains much valuable matter of psychology of the emotions). On the English side, I am very glad to see that text books by the latest and best Amrican authors are largely employed. They are in many respects better than most of the text-books used in the official universities of this land, because they employ more largely illustrations from daily life, use a more familiar, bright concrete and therefore more intelligible style of language and are more persistently tinged with psycho-physics.

At first sight my feeling was that the course was much too heavy. But on realising that the first language of the student had been Sanskrit throughout the ten years of the School Department, and that the medium of instruction was Arya-Bhasha or Hindi, and being informed also that the portions of the text books were judiciously omitted I saw that the course was not too heavy, in view of the vast saving of brain vitality secured by giving the primary position to the natural languages of the land.

The answer-book, written in Hindi, showed to me that there was no mechanical cram and repetition in them but intelligent grasp of questions and genuine thinking out answers. What I was most pleased to see in the answers was the repeated and very apt quotation of parallel or relevant passages from Sanskrit works or reference to similar thought in Sanskrit literature, when the students were dealing with western thinkers.

It is this last feature of the work to which I attach special importance, and which I consider to be very promising for the development of higher indigenous literature [illegible] kinds, philosophic scientific and literary, in Hindi, the consequent upraising of the general level of [illegible]ht and education throughout the country. The real [illegible]ll significance of the genuine old Sanskrit works [illegible] set [illegible]erely believe, be brought out and set forth [illegible] besmir when the expounders utilise corresponding [illegible] of immacu[illegible] [illegible] of deserting [illegible] [illegible]her, Mr. Bradlaug

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works in Arya Bhasha. Up to now translations of technical Sanskrit works of all kinds have been made into English (or into Hindi) mostly by persons who have only a literary knowledge of the two languages, and not a technical one of the subject and of its *technicalities* in both the languages; and the result has been disastrous. It is only when writers come into existence who have an adequate technical knowledge of any given subject and of its technicalties, in both Sanskrit and English, and they begin to compose works in Arya Bhasha on the basis of both, only then will really valuable addition be made to our indigenous literature.

The scheme of instruction that is followed here is specially promising in this respect.

If I might venture to make a suggestion, I would say that the students should be recommended to open books for collecting parallel and relevant passages systematically from Sanskrit and English works, undertaken from the contents of good text books. Perhaps it might also be useful to include in the course some good text-book of the *Maimansa* system which discusses the *Drishta Adrishta* results of various kinds of Karma fully, for purpose of comparison with modern treatment of ethical questions.

(Sd.) BHAGWAN DASS,

6th June, 1916.

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THE VEDIC MAGAZINI

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—M...

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NOTES.

The Coming Lucknow Congress.

Mrs. Besant has deservedly won wide popula... account of the courageous stand that she has ... the matter of the Press Act. This attitude of the ... leader does not, in the least, astonish those who ... her antecedents. Her entire past life bears witness ... fact that she can never be cowed d...wn by threat ... seems as if the element of fear forms no part o... composition of her nature.

When the envenomed tongue of slander set... motion by the priestcraft of England was busy be...smir... ing her fair reputation as a chaste woman of immacu... character, she never even once thought of deserting ... friend, colleague and revered teacher, Mr. Bradlaugh

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om of thought. Up to now translations of technical Sanskrit
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Neo-Christianity.

It is a significant sign of the times that under the solvent pressure of modern scientific and philosophical spirit, Christianity is undergoing kalieodoscopic changes. It is an inexplicable psychological phenomenon that conservators in all spheres of life care much more for the husk than for the kernel, cling more tenaciously to the shadow than to the substance, prize the form above the spirit, and will die for a name even when it has been denuded of its entire denotation and connotation. There are Muslims who would resent being called Non-Muslims, although they are agnostics by faith or rather negation of faith. There are Hindu leaders who will fight to the uttermost to retain the Hindu name though they have lost all faith in the Vedas, the Eternal ...nt of Hindu Philosophy, Polity and Culture in general, and have nothing but contempt for Hindu social institutions. This is so not only in backward India, but also in advanced England. Now, what are the distinctive features

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of Christianity. Upto as an independent system of thought—the differentia Brahma have entitle it to the label? Surely not the ethical teachings from Budhistic sources. [illegible] the Bible. They were derived peculiarly or characteristically Chr[illegible] are is nothing in them the following metaphysical doctrines [illegible] bean. We think that fairly accurate (1) Belief in miracles or [illegible]. It nstitute differentia the natural order of sequence on the part of an [illegible] an adeqterference with transcendental Providence for the purpose [illegible] its tecverruling and His prowess and might or conciliating a favo[illegible]egin to f displaying All the miracles of the Old Testament come [illegible] only theed people. heading. (2) Belief in an eternal Heaven [illegible] digeder this (3) Belief in Redemption through Jesus Ch[illegible] d Hell is, indeed, strange that people who are the rcog[illegible] d ist. It intellectual leaders of thought in Christendom sho[illegible] ist. It openly repudiate these doctrines and yet cling to tere ised name Christian by twisting and torturing Biblical term[illegible] ld to yield a meaning favourable to their hypotheses. The following quotations from "*Re-incarnation and Christianity* by "A Clergyman of the Church of England" or (God Save the Mark!) support our proposition. Referring to y miracles, the writer says:

> And then as to the question of the supernatural and of miracles. These were things which had seemed to be hopelessly placed out of court by the conception of a uniform sequence of events which could absolutely never be broken. On this point we have come to be wiser. We have come to see that to say there has been a miracle *is not to say that there has been any interference with order, only the introduction of an aspect or part of the whole hitherto outside our experience. There is always the possibility of causes coming into operation of which we had had no previous experience, and producing new effects.*

Can the miracles performed by Aaron at the command of Jehovah, who wanted to prove to the Egyptians that He was the Lord and to try conclusions with the magicians of the land, ever come under this head? As regards the doctrine of an eternal Heaven and an eternal Hell, the writer says:

> This doctrine has indeed, so far as I know, never been affirmed authoritatively as an article of faith by any general council, but there is no doubt that it has been held almost universally, and we know what the consequences of this doctrine have been. We know that it has been the great stimulus to persecution in all ages. Men have been persecutors because they honestly believed that there was no salvation outside the form of faith which they had themselves adopted, and in consequence of error being so deadly, it was the truest kindness to adopt measures, however severe, to stamp it out... But there must come a time when the moral consciousness of man revolts against such ideas, when the mind emancipates itself, when it has the courage to trust its own innate instincts of justice and sight, and when men begin boldly to say! "This doctrine is a blasphemy against God. It imputes to him a cruelty and injustice beside which

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the actions of earth's most tryannical despot are not ... When men talked of his condemning myriads ... creatures to eternal torments for not believing what ... they were never given the chance of knowing, 'they ... what they said." Such a thought was only ... in ages when men, being themselves cruel, did ... find any difficulty in believing in and worshipping a God who was cruel too. *It is a conception which has become impossible in times when men, under the slow working and gradual influence of His spirit,* have become kinder, gentler, more merciful, and so have come to think infinitely nobler thoughts of Him.

What a scathing denunciation of one of the fundamental doctrines of Christianity! And the doctrine is clearly taught in the Bible and all efforts to explain away the passages in question such as misinterpreting the plain English word 'everlasting,' as the writer does, are vain.

Now as regards the doctrine of Redemption through Christ. The writer very pertinently says :—

This wider knowledge of the world, which in these days is the heritage of most of us, forces upon all thinking men the conclusion that, if in the old sense there is salvation through Christ alone, then God's plan for the salvation of His world is a failure. Look at the matter how we will, "there are few that be saved." The greater part by far of the whole globe is without the pale of Christianity. Missionary effort makes but slow progress. Among Christians there are, and always have been, a very large number whose lives bring no credit to the religion they profess. In all ages the proportion of merely nominal Christians has been very large. The number of those whose lives are upto the standand of what a Christian should be are, we always feel, in a minority. Then what are we to believe? *The old doctrine we cannot believe. It would make Christianity a failure. Nay more, it would make the universe of God a failure, and its author one whom we could not congratulate* on the success of his plans.

We thus see that the writer of this booklet not only lays claim to the name Chiristian but is actually a clergyman of the Church of England, although he has intellectually repudiated the metaphysics of Christianity which alone erects it into a distinct creed. How potent is the dominion of names and forms over the human mind!

The Drink Bill of England.

Drunkenness is the national vice of England. It is a pity that while our ally Russia has displayed wonderful self-control by renouncing the ruinous habit of drink, in response to the call of duty under the pressure of war conditions, in England the efforts of both the Government and the temperance reformers in this direction should have failed signally. The following that we take from *Christian Commonwealth* will give the reader an idea of the extent of the evil.

In a letter to the "Times," Dr. R. F. Horton last ... made a powerful plea for this reform. He pointed

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its saving that Russia by the prohibition of vodka has increased of noble enthusiasm, £100,000,000, and that Canada, in a spirit victory. The most striking passages in Dr. Horton's letter, however, deal with the case for prohibition from the point of view of economy. In the first twenty months of the war, he says, two and a half million tons of barley, rice, sugar, maize, have been consumed in making drink for the United Kingdom; two and a-quarter million tons of coal have been employed in its manufacture; and we have spent £300,000,000, on drink during this period. Add the cost of transport and of labour, add also the human cost that excessive indulgence in drink entails upon the whole nation—if only by the diminution of efficiency and productivity among the workers—and a case overwhelmingly strong is made out for the very moderate reform urged by temperance people. We are not insensible to the fact that the evil of drinking has been reduced very considerably by the measures taken by the Central Control Board. The future effects of the policy of direct control which the Board has put in force in some areas will be revolutionary; but the demand for a measure of prohibition while the war lasts is not met when these reforms are admitted. We advocate prohibition as a means towards economy and the increase of efficiency. Upon this phase of the question Lord d'Abernon, chairman of the Central Control Board, did not touch when he and other members met the deputations—two of them composed of women—which waited upon them in Glasgow last week. Lord d'Abernon said that it would be only possible to consider the policy of prohibition if it applied to large and self-contained areas, and experience had shown that no measure of prohibition could succeed unless it was applied with the cordial assent of a large majority of the people affected. The first objection would not, of course, apply to a measure of national prohibition, and the second would lose much of its force if it could be shown—as we believe it could—that public opinion would endorse such a measure for the period of the war. The Board's policy of direct control ought not to be used as an argument against the demand for prohibition as a war reform. We do not want to see one set of reformers opposing the efforts of another when both have a common end in view.

Habit is, indeed, second nature. The English, who are in some respects, the finest people in Europe and who have made enormous sacrifices in defence of liberty in the course of this Armaggedon, find themselves unable to stop the drink evil. Let us hope that, in course of time, temperance will triumph in the land of our rulers.

Progress of Vegetarianism in England.

It is, however, satisfactory to note that Vegetarianism, the hand maiden and precursor of Temperance, is imperceptibly making headway in England. The following note that we take from the editorial columns of the *Christian*

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Common Wealth will gladden the hearts of all food-reformers and well-wishers of the English nation.

A happy, healthy looking company of about 70 men and women enjoyed at the Food Reform Restaurant, Furnival Street last Wednesday [illegible] what one of their number described as "a delightful dinner," admirably prepared and daintily served," the occasion being the annual gathering of the London Vegetarian Association. Most of them had abstained from "flesh, fish and fowl" for many years, and their mere presence proved that meat is certainly not essential to the physical and mental well-being, of at least some people. Indeed, the chairman, Prof. James Young, declared that it was not until he almost entirely abandoned flesh-eating that he knew what good health was. On the authority of Mr. Josiah Wedgewood, he stated that 150 members of the House of Commons were vegetarians. Mrs. C. Leigh Hunt Wallace mentioned that she had been a vegetarian for 40 years, and her appearance, her mental vigour, and her fluent speech were a telling argument for the principles she advocated. Dr. Walter Walsh spoke against superstition in diet and other things. The new secretary, Mr. Dugald Semple, author of several books on open-air life, was heartily welcomed, and confidence was expressed that his advent would infuse new life into the association,

Sir Rabindranath Tagore on Modern Civilization.

Sir Rabindranath, our foremost poet, bearded the lion in his own den and showed rare courage worthy of a genius and a seer when he presented in scalding and scathing language, a vivid and life-like word-portrait of modern civilisation of which young Japan is an ardent votary in his address at the Tennoji Public Hall, Osaka, (Japan).

Said the great poet :—

Yet this modern civilization with all its mechanical appliances for making life comfortable and progress rapid on the outside, has become itself a barrier in its turn with regard to the inner spirit of man, because it has made our life so intricate that it has lost its transparency of simplicity. Our things are more in evidence than ourselves. Our engagements are too numerous, our amusements are too frequent. The surface scum of life has become thick and muddy. At the odds and ends, the last waste materials of civilisation floating about it have created a growing barrier, not only shutting out our deeper nature but smothering it to a great extent. Exhibition of man's nature has taken its place on the surface, where his richness is in his materials, his strength in his organisation, his heroism in his ambitious undertaking, his mind in his science. Man's heart is squandering its strength in its craving for the dram-drinking of sensationalism—pitifully asking for its continual doses of fresh news and fresh noise,—losing its healthy waste for food in its insatiable thirst for stimulants.

It is the stupendous unreality of this modern civilisation, always changing its shapes and shifting its course, furiously

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riding upon the storm of unmeaning restlessness, scattering about it in the wind shreds of things torn and mangled, decaying and dead,—all this is making the real man invisible to himself and to others. In the days of more simplicity, it was easy to come near to the real man, but in modern times it is the phantasm of the giant. Time itself which is everywhere, and the man is lost beyond recognition; and while the means of communication are multiplying fast, communication itself is diminishing in its reality. The whirlwind of modern civilisation has caught Japan as it has the rest of the world, and a stranger like myself cannot help feeling on landing in your country that what I see before me is the temple of the modern age, where before the brazen images an immense amount of sacrificial life is offered and an interminable round of ritualism is performed. But this is not Japan. Its features are the same as they are in London, in Paris, in Berlin, or in the manufacturing centres of America. Also the men you meet here for the first time have the same signs of the push and the pull of the rotating machine wheels of the present age. They jostle you, they drag you on with the rush of the crowd, they rapidly take note of your exterior and offer their exteriors to be taken in snapshots. They have a curiosity for the superficial details but not love for the real person. They are satisfied with the essentials, because these can be gathered easily and got rid of as soon, these can be handled and soiled and swept away in the dustbin with as little loss of time as is possible. For everything must make room for the next ephemera, the shock of sensations has to be carried on, and the men who have no time to lose must be amused in a hurry. They try to break chips off the permanent for making playthings for the temporary. At first sight what you see most in this land is the professional, and not the human.

'These are the drawbacks of the present time. And the obstacles that I shall have to surmount in order to come near to the heart of your country are far more difficult than those which our ancestors had to deal with in their communication with you. For it was only the barrier of nature, and not human nature, which stood in their way. But now man has to be reached through the barrier of time, and not space, and this is the most difficult to perform. But I must not lose heart. I must seek and find what is true in this land,—true to the soul of the people,—what is Japan, what is unique, and not merely a mask of the time which is monotonously the same in all latitudes and longitudes. I earnestly hope that I shall not have to be satisfied with bird's-eye views and flashlight impressions, with snap-shot pictures of all that hides you from view, and I shall claim my privilege as a poet, whose only gift is the gift of sympathy and love, to be allowed entrance into a corner of your living heart, and to carry away your love with me to the land which can justly feel proud of herself for having been able to send to you as her gift not machines, not munitions of war, but her best that she could offer to all eternity.'

The premier poet of Asia has spoken and spoken in clarion tones of the necessity of preserving the genius of

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the civilization of Asia, the birthplace and nursery of all the great religions of the world including the Christianity of Christ the essence of which is that we should look at the matter even with the eyes of the spirit.

It remains to be seen whether the thundering message of the seer produces any effect on Japan, the apt pupil of the Occident. There materialistic conceptions dominate the life of the people and exploitation of weak neighbouring countries for the benefit of the Japanese people is regarded the loftiest rule of ethical conduct and commercialization of morals is proceeding apace.

Let young India listen with respect to the Sage's warning

There are a host of youths in India who are for a wholesale imitation of everything western. They straiten themselves up in hideous European garments, furnish their houses in the Western style, dine in the Western fashion and take peculiar delight in addressing their half-educated wives smartly dressed in the inelegant European style, and versed in the art of badly cooking their husbands' food as "my dear" and "darling." These people are under the illusion that no Asiatic nation can rise except by a sensless imitation of everything occidental.

Let the following remarks made by Rabindranath in a speech delivered by the poet at the Imperial University of Tokio, and reproduced *in extenso* in the *Modern Review* for August 1916 serve as an eye-opener for those denationalised people who are neither oriental nor yet occidental—neither fish nor fowl nor good red herring. Said the seer :—

> I, for myself, cannot believe that Japan has become what she is by imitating the West. We cannot imitate life, we cannot simultate strength for long, *nay, what is more, imitation is a sources of weakness. For it paupers our true nature, it is always in our way. It is like dressing our skeleton with another man's skin, giving rise to eternal feuds between the skin and the bones at every movement.*
>
> The real truth is that science is not man's nature, it is mere knowledge and training. By knowing the laws of the material universe you do not change your deeper humanity. *You can borrow knowledge from others, but you cannot borrow temperament.* But in the first incertitude of new knowledge we not only try to learn but we try to imitate. *That is to say, with the science that we acquire we try the impossible feat of acquiring the teacher of science himself, who is the product of history not our own. But in the vain attempt we merely copy his manners and mannerisms, those outer forms which are expressions of historical identity, having their true meaning only with regard to himself.* Of course there are forms which are not merely personal but universal not historical but scientific, and these can be and have been borrowed by one nation from the other with great advantage.

The italics are ours.

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*THE RAMAYANA: WHAT CAN IT TEACH US?

(*By "Atma"*)

I

दृते दृꣳ हमा मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्रस्य चक्षुषा समीक्षामहे ॥ यजुः ॥

"May I look upon all with the eye of a friend; may all look upon me with the eye of a friend; may we all look upon one another with the eye of a friend; Lord ! give us firmness and strength thus to obey Thee."—VEDA.

There is more than enough of strife, struggle, and suffering in the world about us, both without and within. We need not, therefore, put forth special efforts to make deep wounds deeper still, or to inflict new ones. For there is already more than enough work for us all whether Aryan, Dravidian or Negro, to befriend, nurse and heal. Let us all, then, devote our time, means and energy and, if necessary, even our fancy, skill and imagination, to the fulfilment of this, the noblest of all duties by obeying the Divine Commandment to befriend and heal contained in the Vedic Mantra given above. This noble universal Vedic prayer declares that man's chiefest duty is not to strike, wound and destroy but to befriend, heal and protect, not to make enemies but to make friends, not to make old sores and wounds deeper but to heal them. In the Vedas the name Arya, meaning high, noble, lofty, grand, &c., is given to those who obey the Divine Commandment to befriend and heal; while the name Dasa or Dasya, meaning the destroyer, is given to those who disobey that commandment by employing the various means of destruction. The Vedas are not sectarian but universal. The good, the virtuous, the noble, wherever found, in whatever clime, are given the name Arya; the

*This foreword to be followed by the main theme is the result of reflection upon certain articles dealing with the Ramayana and the Mahabharata that haveappeared in the *Social Reform Advocate* of Madras.

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wicked, the vicious, the mean, of any country or time, are given the name Dasa or Dasya meaning destroyer. For the simple reason that the Vedas existed long long before the brith of sects,isms, and schisms, they speak of mankind in general as the good-natured or Arya and the evil-natured or Dasa. Any noble-minded virtuous man among any of the modern races,whether Mongolian, Dravidian, Malay, or Negro, would deserve the name Arya; and any wicked mean man among the so called Aryans or Caucasians, would equally deserve the name Dasya or Dasa. Why then should certain people in the southernmost corner of India suppose themselve to be the descendants of Vedic Dasyus or Ramayanic Rakshasas and begin to hate the very name Arya ? Let us take another example. The Vedas call the One-God by various names according to His various attributes: they call Him Indra (the Glorious) Mitra (the Friend of all) Varuna (the Superb, Excellent) Shiva (the Benign, Good) Vishnu (the Immanent, All-pervading) Soma (the Blessed, Blissful) &c. These are all general terms implying no sectarian associations of later myths and sects, but purely universal principles and attributes. Now in more modern times and long after the Vedas, if sects arise and calling themselves the only favoured and privileged worshippers of Shiva, Vishnu, &c,engage in bitter unfriendly relations and mean quarrels giving rise to wholly imaginary artificial differences and fanciful invidious distinctions, are we to blame the Vedas ? Should we not rather hold reponsible later ignorance, folly and perversity and try to disseminate true knowledge ? Similarly, if very recently, and all on a sudden, some people in the south of Madras imagine and fancy themselves to be the unbroken lineal descendants of those whom they are pleased to call Vedic Dasyus or Rakshasas and then engage in unbecoming relations with the *supposed* descendants of the Vedic Aryas, Alas ! what are we to call this creative power of fancy and association. Can we not advocate Social Reform on far more dignified, far more

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beneficial and less dangerous lines ? Why should the sacred name of Reform be connected with questionable methods ? Can we not proceed to set our house in order in an honest straightforward manner without calling into being unnecessary, fanciful and harmful creatures of a powerful vindictive imagination ? If we feel at all an uncontrollable desire to indulge in fancy or to use our entire energy of creative imagination, let us use it rather in *healing* old sores and not and never in *deepening* them, nor in creating new ones with the aid of our powerful creative fancy ! Let us obey the Veda even when we are disposed to indulge in magnificent poetic imagery. Let us never disobey the Word of God even for the sake of a lively joke, which might, in the hand of unprincipled unscrupulons people, turn out to be a very serious and dangerous weapon of hatred or ill-feeling. Let us try ever to befriend and heal.

If we study the Anicent Mediæval and Modern(or classical) Literature of India we notice three great characteristics of the Indian people : 1st their deep spirituality, 2nd their philosophic bent of mind and 3rd their essentially poetic temperament. In fact Spirituality, Philosophy and Poetry can be said to be the 'soul', 'mind' and 'body' of the Indian people. They saw the spirit deeply hid in every thing with the keen eye of philosophy and clothed it in the charming garb of poetry. Hence Max Muller calls them very appropriately a nation of philosophers. They were not a people who would rest satisfied with the superficial because superficiality can never satisfy the real man who is himself the 'spirit', the 'essence'. They were a bold, brave, most original and courageous people who would not rest until they reached and found the very root, the very spirit, the very essence of a thing or problem. To every thing they touched said or did they imparted the life and a glow of deep spiritual fervour, the stern strength of fine philosophic insight, and the fascinating charm colouring

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and grace of poetic imagery. The most superficial student of Indian literature can detect the same glow, the same strength and the same beauty in every thing they have left behind them. Even to such severely dry practical topics as Grammar, Logic, and Mathematics, they imparted the same life and glow, the same strength and charm as is noticeable in other livelier departments of knowledge like History, Fiction, Rhetoric, &c. Can the Ramayana and the Mahabharata be an exception to this? We think not. For our part we see that both these Epics have a distinct *Spiritual Basis* that cannot remain undetected and unrecognised for long.

In some of the Indian languages there is a proverb quite well-known which means: "Throw one stone and bring down ten mangoes." Intellectuelly interpreted it signifies the wit and wisdom which employs the fewest words to express the deepest meaning. The literature of India from the Vedas downwards revels in condensation of meaning, *i.e.*, in putting much sense in little space. The celebrated Sutra style which is peculiar to India arose thus and many works of considerable value are found written in that condensed style. The Veda itself means this sort of condensed Wit and Wisdom. Vedic words, phrases, prayers, etc., convey wonderfully deep meaning. In the Rig Veda there is a Mantra which distinctly asserts that "Vedic words express fourfold meaning corresponding to the four planes: (*a*) physical, (*b*) sensory or emotional, (*c*) mental, (*d*) moral, spiritual, social &c., all of which can be understood by those who are learned and well-versed in the Vedas; while ordinary men can understand only the lowest, *i.e.*, physical." As we are writing upon this subject separately in the *Vedic Magazine* we have just touched it here. Leaving these most ancient works for the present, if we cast a glance at the Sutra literature there too we find the same wonderful condensation. We shall give here just one example. The name of Pingala's

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Sutras on Sanskrit Prosody is known to Sanskritists. The very first sutra in that work is धी श्री स्त्रीम् *Dhee Shree Streem* which has at least threefold meaning : (1) Prosodial, (2) Social, (3) Spiritual. First, prosodially, it defines what is termed मगण *Magana* in Sanskrit Prosody, that in which all the three syllables are long : *Magana* is the collection of three consecutive long syllables. This is the direct or immediate purpose of the Sutra. But beyond and behind it, there is another which is distinctly social as it tells us of the proper time when a man should wed a wife if he wants to be happy in life and prosper. Let us see how. This sutra contains three syllables and a half. We shall take these one by one and see what they mean separately and conjointly. The first syllable धी *Dhee* means कर्म *karma* प्रज्ञा *prajna* बुद्धि *budhi* विद्या *vidya*, &c., that is, practical scientific training of the physical, mental, moral and spiritual faculties. Man must first acquire this culture. The second syllable श्री *Shree* means तेजस् *Tejas* संपत्ति *sampatti* समृद्धि *sammridhi* &c., *i. e.*, lustre, power, property and physical, mental, spirtual weath. In other words, the Sutra says that man must next acquire wealth. The third syllable स्त्री *Stree* means wife. That is, man must think of marriage only after acquiring (*Dhee* and *Shree*), *i.e*, culture and wealth. The letter *m* (म) means happiness. Thus socially speaking, this *sutra* lays down that for man to be happy he must marry only after the acquisition of sufficient learning, culture and wealth. The Hindus have upset this scheme so briefly and beautifully sketched by Pingalcharya in a few letters ; and they have been reaping the consequences of their suicidal folly in the shape of national degeneracy and helplessness ! Pingala in a few letters has shown the path of Regeneration. Lastly, the sutra yields a spiritual meaning too : only in this case, the first syllable *Dhee* stands for Dharma, the second *Shree* stands for अर्थ Artha, the third *Str* for

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काम Kama and the last letter *m* म stands for मोक्ष Moksha ; these four, Dharma, Artha, Kama and Moksha being the well known Purusharthas पुरुषार्थाः or the chief objects of human endeavour in this world. In other words, mankind strive after either Dharma (sacred Duty) or Artha (Wealth) or Kama (Pleasure) or Moksha (Freedom of Immortality.) As we have treated this subject elsewhere in the *Vedic Magazine* we shall not enter into details here.

Leaving the comparatively ancient Sutra Period of Sanskrit Literature if we cast our glance at the Modern or Classical Sanskrit Literature, we find there too a work, a pretty long Kavya or poem containing many cantos each verse and every word of which can be interpreted to give an account of the chief events narrated in both the Ramayana and the Mahabharata ! It is called Raghava Pandavecyam. Will the reader still doubt that the Ramayana and the Mahabharata alone are exceptions and convey no spiritual meaning ? We for one hold that these famous Masterpieces of Poetic Art have a deep spiritual basis proving that the master minds that gave them to the world were themselves the inheritors of the wonderful spiritual Treasure of Humanity, *viz.*, the Vedas, from which a few spiritual jewels were taken and woven into the form of two masterpieces.

What can the Ramayana teach us ?

We now return to our main subject after this long but necessary foreword. The hero of this deeply spiritual Poem is Rama who is said to have been the son of Dasharatha, King of Ayodhya and the slayer of Dasha Mukha King of Lanka and the Tyrant of three worlds. A great and bloody war is said to have been waged by Rama with Ravana, the Ten Faced Terror of three worlds to bring back Seeta carried away forcibly by the latter. Now we venture to suggest that all this has a distinctly spiritual significance of the greatest value to mankind. Our readers

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will pardon us if we make bold to assert that this terrible war between Rama and Ravana did not take place only once in the history of the world but is being waged every day and every moment in this world in the person of every human being. Ayodhya, the Incontestable, and Lanka, the Awful, are to be found not only in the north and to the south of India but also in the body of every human creature and outside it. Let us now see how this can be. But before doing so we shall briefly indicate the nature of the teaching Ramayana is designed to put before the world. Ramayana teaches the great spiritual lesson of the gradual unfoldment of the 'spirit' in man by the process of gradual conquest over the senses, the desires, the emotions, Abankara the mind, the Prana and, lastly, over the whole of Nature within and without Man.

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THE PROBLEMS OF THE UNIVERSE.

The Riddle of the Universe.

What is this universe? Who made it? When and why was it made? How was it made? These and similar questions have agitated the human mind in all climes and ages. Even the illiterate peasant asks them in his own simple manner. And the most erudite philosopher knows of no deeper or higher problems. Every system of religion or philosophy attempts to answer them, and the excellence of a system may well be judged, among other ways, by the manner in which it solves these problems of the universe. In vain does the agnostic cry that these questions cannot be answered, that these problems lie beyond the domain of the knowable. The bulk of mankind will never cease to raise them. A desire to solve them is embedded in the innermost depths of human nature. It is what may be called the religious instinct in man, the yearning which makes the metaphysical side of religion not only possible but necessary. And there is no reason why we should not attempt to solve these problems. The very fact that we cannot help raising these questions shows that we are in a way capable of answering them. It is certainly better to attempt even an imperfect solution of these problems than to suppress our inborn curiosity, to stifle our natural yearning, and to seek ease in mental supineness.

The Question raised in the Vedas and its Answer.

It is my object to place before the reader in my own imperfect manner, the answer which the Vedic religion offers to mankind on the above questions. But before I proceed with the answer I would like to show that the Vedas do not merely answer the question. They also raise it, and they do so with a simplicity and naturalness which is a characteristic charm of the Vedas. This is how the question is put in the Rig Veda :—

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को अद्धा वेद क इह प्रवोचत कुत आ जाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥

ऋग । अ० ८ व० १७ मं० ६

"Who knows here, who can here state, whence came all this? Whence this multifarious universe? Even the *devas* are posterior to its creation. Who then knows whence this came out?" Rig. VIII, 17, 6.

The commentary on the above verse in *Taittirya* is as follows:—

अत्र केचिदागम मुपेत्य स्व स्व बुद्धिबलादन्योत्प्रेक्षयन्ते ।
तथाहि परमाणवो मूलकारण मिति काणाद गौतमादयो मन्यन्ते ॥

स्वतन्त्रमचेतनं प्रधानं जगतो मूलकारणमिति कापिल प्रभृत्यादयः ।
शून्यादि तो जगदुत्पत्तिरिति माध्यमिकाः ॥

जगतो कारणमेव नास्ति स्वभावत एवावतिष्ठत इति लोकातिकाः
ते सर्वेऽपि भ्रान्ताएव ।

"को अद्धावेद"—जगत् कारणं को नाम पुरुषः साक्षादवगच्छति ॥
अव गत्यच "क इह प्रवोचत" स्वयमदृष्ट्वा को नाम जगत् कारण
मीदृगिति वक्तुं शक्नोति ।

कोऽयमत्र वक्तव्यांशः इति चेत् उच्यते—"इयं विसृष्टिः" विविधाः
सृष्टिः "कुत आजाता" कस्मादुपादान कारणादुत्पन्ना इति ॥

यदिदमुपादानं निमित्तं च वक्तव्यं तच्च नवक्तुमशक्यम् ।
कुतोऽशकिरितिचेत् उच्यते किं च वा एतदूचुयुः कुतोऽन्यः कश्चिन्मनुष्यः न तावद देवा वक्तुं शक्ता ! ॥

ते ह्यस्य जगतो विविध सृष्टेरर्वागेन विद्यन्ते न तु सृष्टेः पूर्वत सन्ति ।

यदा देवाना मपीदृशी गति स्तदानीं "यतः जगदाबभूव" तत्कारणं वक्तुमन्यः "को वा वेद" ?

देवाश्च मनुष्याश्च सृष्टे· प्रागनवस्थाना न्न तावत प्रत्यक्षेण पश्यन्ति॥

तदानीं स्वयमे वा भावान्नाप्यनुमातुं शक्ता स्तद योगयोर्हेतु दृष्टान्तयो रभावात् ।

तस्मादति गम्भीर मिदं परमार्थतत्वं वैदिक समाधिगम्य मित्यभिप्रायः॥

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"Some people disregarding Revelation make various conjectures on this subject (of the origin of the world) relying on the strength of their own Reason. For example, the followers of *Kanada* and *Gautama* believe that the atoms are the root cause of the world. The followers of Kapila and others believe that the independent non-intelligent matter is the root cause of the world. The *Madhyamikas* believe the production of the world out of nothing. The *Lokayatikas* believe that there is no cause of the world which has been existing by its nature. They are all deluded. "**को अद्धा वेद** Who knows her-" ? What man can directly know the cause of the world ? And having understood it "**क इह प्रवोचत** Who can here say ? Himself having not seen it what man can say that the cause of the world is of this nature." It may be asked what is then to be said here ? "**इयं विसृष्टि** This multifarious universe,— "**कुत आजाता**" from what material cause was it produced ? This material and efficient cause is to be described, and it cannot be described. If it be asked whence the inability to describe it ? Why do you speak thus ? What to say of any ordinary man, even *devas* cannot describe it. They have been existing posterior to this world, this multifarious universe. They did not exist before this world. If such is the condition of even *devas*, then who else can describe the cause from which this world came out ? *Devas* and men having not existed before the world, cannot immediately see it (the cause). Nor can they draw an inference as there is no cognate instance or argument. Therefore this highly deep question relating to the supreme object can be understood only by contemplation on the meaning of the Vedas. This is the purport."

The commentator in the *Taittirya Aranyaka* thus means to say that the implied meaning is that no man can with his *unaided* reason find out a complete and *perfect* answer to these questions, and that revealed knowledge

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for the purpose is therefore necessary. This would also be borne out by the context. For the next verse says—

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वान।
योऽस्याध्यक्षः परमेव्योमन् सो अङ्गवेद यदि वा न वेद ॥ मं० ७ ॥

"How and whence this universe came out, how it is upheld or not. He who sees all and pervades all knows it, O man ! For if He knows not then who knows ?

Rig. VIII, 17, 7.

The questions unsolved.

I shall sub-divide the problem into four questions :— (1) Who made the universe ? (2) When was it made ? (3) Why was it made ? (4) How was it made ?

There is one way of dealing with the problem which is ascribed to Jainism and Buddhism. It denies that the world was ever created, and thus does away with all the questions mentioned above.

The Buddhist Theory.

The theory is older than Buddhism and there is no proof that the great Buddha ever taught it. He generally discouraged all metaphysical discussions, and this has led many people to think that Buddha was an agnostic. I would prefer to believe that he discouraged such disquisitions for his reform was a protest against the tendency of the age which indulged too much in philosophical disputation and disregarded practical morality and purity of conduct. Later Buddhism, however, denied the existence of a creator, holding the universe to be eternal. The theory is not correct, or is only partly correct. It is correct so far that matter out of which the physical world has been fashioned is eternal.

Its Defect.

But it is not correct that the particular cosmos full of infinite varieties of vegetables and animals, in which we are living has existed in this state for all times. Physical science has proved, as I shall explain later on, that

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there was a time when this planet of ours was in a molten condition or was so hot that no vegetables could grow nor any animals could live on it. Again science has shown that there will come a time when the sun which by its light and heat supports all vegetable and animal life on this earth will itself become cold. That will mean destruction or प्रलय not only for this earth but for the whole solar system. It is thus clear that this world has been constantly changing. Every change requires a cause. And the question remains who or what is the cause of these changes. The Buddhist explanation is therefore not sound and must be rejected.

The Vedic Theory.

The Vedic doctrine is that God is the efficient cause of this universe. Matter is its material cause, They are both eternal, as are also the souls. But this particular cosmos in which we are living is not eternal (as Buddhists would have it). It has had a beginning, and it will have an end. The period during which a particular cosmos lasts is called a *Kalpa* (literally *cosmos*), or figuratively a *Brahma dina*, *i.e.*, 'a divine day' and it consists of 4,320,000,000 ordinary years. It is preceded and succeeded by an equal period during which matter lies in a state of chaos and that is called *Brahma ratri*, *i.e.*, 'a divine night,' (for nature then sleeps as it were). The evolution of a cosmos from chaos may be called a creation (srishti सृष्टि) and its involution back into a chaotic state is called a dissolution (*Pralaya* प्रलय). Creation *ex nihilo* and complete annihilations are impossibilities. Before the evolution of this particular cosmos commenced matter lay in a chaotic state, before that chaos there was a cosmos; before that cosmos another chaos before that chaos another cosmos, and so on without beginning. Similarly the present universe will be succeeded by a chaos, after which there will be another cosmos, and so forth without end. As days and nights succeed each other, so do cosmos and chaos in this eternal cycle of evolutions and involutions."

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"The reader need hardly be told that this doctrine of the co-eternity of matter and souls with God, and of an eternal cycle of creations and dissolutions (better termed as evolutions and involutions) is peculiar to Aryan philosophy. The semitic religions teach a totally different hypothesis. According to them this universe is the first and last of its kind. It was created out of nothing at a particular time, and it will again go into nothing when the time comes for it."*

This universe thus having a beginning and an end the question remains whence came this universe,—the first and foremost of our questions stated above, the question which is so naturally raised in the Rig Veda **कुत आजाता कुत इयं विसृष्टिः ।**

The question is a large one and can only be briefly discussed in this essay. Herbert Spencer mentions three possible theories, *viz:*—(1) *Atheistic*–the world being regarded as self-existent, (2) *Pantheistic*–the world being considered self-created, and (3) *Theistic*—the world being created by an external agency. With his well known agnosticism he characterises all the 3 theories as inconceivable. Of the *atheistic* theory he says that it "is not only absolutely unthinkable but even if it were thinkable would not be a solution." Of the *theistic* theory he says that " the production of matter out of nothing is the real mystery." This difficulty is, however, not inherent in theism but is to be found only in the semitic religions (Judaism, Christianity and Mohammedanism), which believe in the creation of the world out of nothing. The Vedic doctrine as already stated is that God, soul and matter are eternal entities. This doctrine is taught in the following Vedic verse :—

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नभिचाकशीति ॥

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* Fountain Head of Religions, 2nd edition, pp 146 – 147

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" Two co-eval and friendly birds perch on the common tree. One of these tastes the fruit of the tree, the other only watches or supervises without eating of the fruit."The purport is that two co-eternal and friendly spirits reside in matter which is also eternal. The *finite spirit* is subject to the feeling of pleasure and pain a consequence of its being embodied in matter, which the *infinite spirit* is free and only supervises the world of matter and finite soul. The *Upanishad* enjoins the same doctrine in clearer terms:—

अजामेकां लोहित शुक्ल कृष्णां वह्वीं प्रजाः सृजमानांसरूपाः ।
अजोह्येको जुषमाणोऽनुशेते जहात्येनां भुक्त भोगामजोऽन्यः ॥

" One eternal entity (*viz* matter) possessing the three qualities of goodness सत्व badness तमस् and indifference रजस् is the material cause out of which multifarious things having forms have been created. Another eternal entity (*viz.* the finite soul) embodied in it while another eternal entity (*viz.*, the *infinite spirit*) is free from its bondage, and does not taste of its fruit."

Materialism or Atheistic theory, Its invalidity, The Argument from Design.

Some thinkers, *viz.*, materialists देहात्मवादी or अनात्मवादी, maintain that matter alone is the cause of the world. An observation of the universe, however, shows unmistakable signs of design and wisdom, and rebut the inference that dead matter alone could have originated it. Everything in the numerous branches of this vast universe is regulated by definite laws. The sun, the moon, the planets and innumerable stars rotate and revolve according to laws which form the sci nce of astronomy. Vegetables and animals grow according to the laws of biology,and so on with every other science and department of nature. These laws cannot even be formulated, grasped or understood without intelligence. It is absurd to suppose that they could be originated by dead matter. Then imagine how stupendous this universe is ! This earth on which we live is only a grain of sand in a

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vast desert, a small drop in the vast ocean of the universe containing innumerable globes which are vaster than even our sun. All of them act and react on one another, and a change in one would affect the whole system. Yet these unnumbered orbs are revolving in the heavens at immense speeds without the least hitch or hindrance. The human mind with all its boasted achievements in the domain of science staggers to think of the stupendous complexity of this machine and the marvellous ease with which it is going on.*Could it be the result of a fortuitous concourse of atoms? Believing that the atoms of matter are self-existent, could they combine and produce this marvellous universe without an intelligent power controlling their formation or combination ? An instance will suffice. A printed book, say the Bible, is composed of a number of type. Place the requisite number of type,so many As, Bs so many and so on—in a large basket. Throw them together a hundred or thousand nay a million times,—and so far from producing the printed matter of the book,—you will not be able to compose a single line unless a compositor possessing *intelligence* puts the type in the required order. The world could not have been produced without an intelligent maker, and the materialistic theory thus falls to the ground.

The semitic Theory, Its unscientific Notion.

The semitic religions teach that *God alone is the cause of the world* and that he created it out of nothing. This theory is unscientific. Science proves that matter is indestructible. And as it cannot be

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*It will not be out of place to quote an extract from a celebrated scientist Professor Tyndal on this point —

The first marshalling of the atoms on which all subsbequent action depends baffles a keener power than that of the microscope. Through pure excess of complexity, and long before observation can have any voice in the matter the most highly trained intellect, the most refined and disciplined imagination retires in bewilderment from the contemplation of the problem."

Quoted in the *Secret Doctrine* (Vol. I, pp 670—71.)

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annihilated, so it cannot come out of nothing, *Ex nihilo nihil fit.* The doctrine is clearly laid down in Gita :—

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्व दर्शिभिः ॥

" There can be no existence of what is non-existent, nor can an existent thing cease to exist. The truth of both these (principles) has been seen by philosophers."

Some persons object that this view is inconsistent with the omnipotence of God, that if God is all powerful He can produce something out of nothing. But the objection is futile. Omnipotence does not mean the power to do what is impossible from the very nature of the case. For example God cannot make two and two five. He cannot make a round square. He cannot create a mountain without a valley between them.

Some Objections against the Eternity of Matter Answered.

Sometimes the objection is raised that if soul and matter are co-eternal with God, then they are equal to God, and that consequently this theory implies a belief in the plurality of Gods. This objection is equally pointless. Eternity is not the *only* attribute or the differentia of God. Nor do things become equal by possessing a single common attribute. Our Christian and Mohammadan brethren must admit that God, soul, and matter have the attribute of *existence* in common. Eternity only means continued existence, existence without beginning and end. If God, soul, and matter possess this attribute in common, they differ in other respects. Matter is dead and inert while God is All life and All power. The soul is limited in its intelligence and powers, while God is unlimited. The soul is circumscribed in a body ; while God pervades all space. The former is finite ; the latter infinite.

The above objection is sometimes expressed in a different way, and it is urged that it takes away from the glory of God tomake any other things co-existent with Him.

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I think it is just the other way, and you detract from the glory of the Deity by accepting the contrary theory. For according to it God created this world out of nothing for the first time, and neither matter nor souls existed before the creation. Now "creator ship" is one of the attributes of God. But it could not have been applied to the Deity before this act of creation. We call Him just and merciful. But how could we call Him so before the creation; for then there existed no finite souls between whom he could do justice or to whom he could show mercy? We call Him omniscient, and all-seeing. But these attributes could hardly apply when there was nothing which he could know or see beyond His own being. And whatever time we may fix as that when the world was first created, the period during which it has existed or will continue to exist can be nothing compared to eternity. A drop bears some proportion to the ocean but a terminable period howsoever long can bear none to eternity. According to this theory therefore all the above attributes have been properly applicable to God during this comparatively short period only. According to the Vedic theory, God has been creating the worlds, administering justice between finite souls and showing mercy to them from all eternity.

The Question why the World was Created.

And it may be asked why did God create the world at that particular time! What was the cause of the change in his admittedly immutable being which impelled him to create this world out of nothing at a given time? Why was it not created during the countless ages which preceded it? The question is properly connected with the third question formulated in the beginning, *viz.*, why was the world created? But it may be conveniently discussed here. It does not arise or is at once answered under the Vedic doctrine. For according to it, the world was never created for the first time. God being eternal, His nature and attributes are also eternal. Creatorship is one of His attributes. From eternity He has been creating or evolving cosmos out of

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chaos in a cycle of creations and dissolutions as already explained before.

The Pantheistic Theory.

The *Pantheistic* theory is only a little different. According to it, God created the world out of his own being, or every thing is essentially God, the subject is a large one, and can hardly be discussed in the course of this essay. I need only say that mind and matter are essentially different, having no common attribute except that both exist. It is almost unreasonable to believe that matter can be produced out of mind as that mind can be evolved out of matter. A sound philosophy can be based only on the belief that God, soul, and matter are co-eternal.

The age of the world.

The next question is : *When* was the world created ? It has already been stated that there was never a time when the world was created for the first time. The question can, therefore, be asked only in respect of the present cosmos. According to the Vedas, as already stated, the age of a कल्प or cosmos, *i. e.*, the duration for which the world lasts is 4320000000 years. This is laid down in the following verse of the *Atharva Veda.*

शतं ते अयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृष्मः ।

The Manusmriti, *Surya siddhant* and other ancient books explain how a *kalpa* is made up of 1000 chaturyugis, each *chaturyugi* being equal to 4320000 years and how 71 *chaturyugis* make a Manu's age, and 14 *manus* with some intermediary or partial dissolutions आद्यान्त प्रलय amounting in all to six *chaturyugis*, a kalpa. The *surya siddhant* also says that 6 manus have already gone by, while the kaliyuga of the 28th *chaturyugi* in the 7th *manu* is now expiring. According to this calculation 197,29,48,016 years have elapsed since the evolution of the present cosmos began, while the world has 2,34,70,50,984 years more to live. There was a time when

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these figures were ridiculed as very extravagant, as the dates of Hindu chronology are still generally ridiculed. But the researches of science are gradually making a near approach to them. According to the mosaic account as given in the book of Genesis the world is only 6,000 years old. Up till the last century this was generally accepted as correct by Christian Europe. But the researches of Geology showed that the earth was millions of years old. Some people still kept to their old moorings and tried to explain that 6,000 years was the age of *man* on this earth, though not the age of the world. Modern anthropological researches have, however, shown that even man on this earth is very much older and his relics (consisting of his bones, as his flint-weapons, and paintings) have been discovered which carry his existence back to the tertiary or in any case the quarternary period. No one now seriously contends that the age of the world given in the book of the Genesis is correct. There is yet considerable divergence of opinion among scientists as to the exact age of the world. Sir William Thomson in his lecture* in 1887 stated that "the sun has existed no more than 15,000,000 years, and will emit heat for no longer than 10,000,000 years more." While another renowned writer says. "For over 350,000,000 years the slow and majestic movement of the sun around its axis has never for a moment ceased" † Professor Giekie takes the age of the solar system as 173,000,000 and Darwin as 200,000000, years. Another writer Bischoff says that 350,000,000 years would be required for the earth to cool from 2000° to 200°, which is also the opinion of Helmholtz. Some other scientists go up to 680,000,000 years ; while Huxley allows

*Lecture on the Latent dynamical theory regarding the probable origin, total amount of heat, and duration of the sun." 1887, quoted in the secret doctrine Vol. I, pp. 501,

†*Panorama dio mondes, Le Couturier*, quoted in H. P. Blavatsky's "Secret Doctrine Vol. I pp 500

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1000,000,000 years for the rotational evolution of our solar system* In the midst of this divergence of opinion about the age of the solar system ranging from 15,000,000 to 1000,000000 years the age of this cosmos, as given in our ancient books, *viz*, 4320,000,000 years is by no means extravagant, especially when we remember that this universe contains besides the solar system countless other systems about the age of which the western scientists have to say nothing. We may well hope that the day will come when scientific researches will fully indorse the calculations given in our ancient books, and of the possibility of this there are already more than sufficient signs.

The 3rd *question*, *viz*, Why this world was created has been already answered. No other system of religion gives anything like a satisfactory answer. According to the Vedic teaching, the question practically does not arise. For there was never a time when the universe was created for the first time. As already stated before there is an endless cycle of creations and dissolutions which is as eternal as the Creator.

How the World was Created.

I now come to the 4th and the last question, *viz. How this world was formed*? You will in vain look to the other great religions in the world for an answer to this question. The Bible says that "God said, let there be light, and there was light." The teaching of the Koran is to the same effect. This can only mean that God *willed*, and the universe came into existence. It leaves the question about the *process* of creation unanswered. If, however, it is interpreted to mean that this universe consisting of countless forms of minerals, vegetables, animals, and man came into existence all at once as soon as the divine fiat was pronounced, then this is not correct. For instance, science has shown that the evolution of the earth has been a long process. There was a time when it was in a molten condi-

*Vide the "*Secret Doctrine* Vol. I pp. 501.

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tion, and prior to it when it was a part of the sun. According to some scielntists, it took millions of years for the earth to cool and become solid. It is now an established theory in Astronomy that every planet has evolved in the same manner. According to this theory (known as the *nebular* theory), the whole solar system was originally a nebulous mass of gaseous matter extending so far as to fill all the space now occupied by the planets. The sun was its central and somewhat more condensed portion and the whole mass rotated on its axis. As the vast mass cooled, it must by the laws of heat have contracted towards the centre, and as it contracted it must according to the laws of dynamics rotate more rapidly. The time would come when the centrifugal force on the outer parts of the mass would more than counterbalance the attraction of the centre, and thus we would have the outer parts left as a ring. The inner portion will still continue to contract, the same process be repeated, and thus a second ring will be formed. Thus the original *nebula* will separate into a series of rings all revolving in the same direction with a central nebulous mass in the interior. The materials of each ring would continue to cool, and to contract until they passed from the gaseous to the liquid condition. If the consolidation took place with uniformity, we might then anticipate the formation of a multitude of small planets (as in the region between the Orbit of Mars and that of Jupiter). More usually, however, the ring might not be uniform, and would therefore condense in some parts more rapidly than in others. The effect of such contraction would be to draw into a single mass the material of the ring, and thus we would have a planet formed. In this way we account most simply for the uniformity in the direction in which the planets revolve, and for the mutual proximity of the planes in which their orbits are contained. The rotation on the axis is also explained, for at the time of the formation of a planet it must have participated in the rotation of the

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whole nebula, and by the subsequent contraction of the planet the speed must have been accelerated.*

The evolution theory as laid down in the Taittriya upanishad.

This theory was formulated in Europe by Laplace (1749-1823) only a century ago. But you will find it in the most ancient books of India. I quote from the Taittriya Upanishad :—

तस्माद्वा एतस्मादात्मन आकाशः संभूतः आकाशाद्वायुः वायोरग्निः अग्नेरापः अद्भ्यः पृथिवीः पृथिव्याः ओषधयः ओषधिभ्योऽन्नं अन्नात्रेतः रेतसः पुरुषः । तैति०

"By him the All-pervading spirit was produced ether ; from the etherial state came out the gaseous state : from the gaseous the igneous state ; from the igneous the liquid state ; from the liquid the solid state ; from solid earth came out herbs ; from herbs the food (or other vegetables) ; from food the seed of animal life, and from animal life the man."

It will be proper to discuss the interpretation of some words used in the above passage. The word *Akash* आकाश used above is sometimes employed in the sense of 'space' But the proper word for 'space' is देश or दिक् ; *e.g.*, in the *Nyaya Sutras* where the seven categories पदार्थ are enumerated द्रव्यपतेजो वाय्वाकाश कालो दिगात्मा मनांसि द्रव्याणि, the word दिक् (with काल or time) is used for 'space' while आकाश has been separately used with पृथिवी आप् तेजः and वायु as one of the five *mahabhutas*. The literal meaning of आकाश is that through which light passes (from आ-through, and काश light. The term 'luminiferous' so commonly employed with ether in scientific books because it is the vehicle of rays or light, is thus almost a translation of the word आकाश. I have therefore translated it into luminiferous ether (or'ether'). It should (also) be noted that पृथिवी आप अग्नि वायु and आकाश were never looked upon

*Vide Enc. Br., article on *Nebular Theory* (adapted).

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as *elements* by our philosopher as is sometimes erroneously supposed. They are called *mahabhutas* which means the *great classes* or categories into which all physical things can be placed (from महा-*great*, and भूत being or things). The division corresponds with the modern division of all material things into *solid*, *liquid*, and *gasceous*. Only it is more complete and scientific than the modern division. For while the latter stops at the *gaseous* state, the former also recognised the *etherial* state which is as much subtler than the gaseous as the gaseous is subtler than the liquid and the existence of which has been recognised by western science only very recently. Another state not separately recognised in the modern division is the *igneous* state which is intermediate between the gaseous and the liquid states. The flame of a lamp will suffice as an example. It is neither exactly *gaseous* like the gases emitted by the flame nor liquid like the oil which feeds it,

The verse quoted above describes the five stages in the evolution of a planet. The condition during a *pralaya* or before the beginning of creation is thus described in the Rig Veda—

तम आसीत्तमसा गूढमग्रे प्रकेतं सलिलं सर्वं मा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत् तपसस्तन् महिना जायतैकम् ॥

"In the beginning there was darkness hidden by darkness; all this matter was then diffused as water covered by darkness. By the meditation and power of the Deity it became manifest" The *Manusmiriti* says to the same effect—

आसीदिदं तमो भूतमप्रज्ञात मलक्षणम् ।
अप्रतर्क्यं मविज्ञेयं प्रसुप्तमिव सर्वतः ॥

"This (material world) was as darkness, unknown, and unknowable, undefined, and undistinguishable, as if asleep everywhere."

The five stages in the Evolution of a Planet.

When the evolution of the cosmos or "the first marshalling atoms" to use an expression of Prof. Tyndal, began,

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ether which is the subtlest form of matter was the first substance produced आकाशः संभूतः। When the atoms came closer together the *gaseous state* was formed आकाशाद् वायु : This was the second stage in the planenary evolution. The entire solar system as yet formed our globe rotating on its axis. As the atoms of matter came still closer together, they by friction passed into the igneous condition, acquiring luminosity. This is what *Manu* means by saying

तदण्डमभवद् धैमं सहस्रांशुसमप्रभम् मं० १।११

" That egg became golden or lumnious, with the light of a thousand rays." "The egg" as H. P. Blavatsky says in her celebrated work The *Secret Doctrine*, was incorporated as a sacred sign in the cosmogony of every people on the earth, and was revered both on account of its form, and its inner mystery.*

In Vedic philosophy it is called the "divine egg" ब्रह्माण्ड or the "mundane egg," from which the world came out. *Manu* further says that the egg was divided into two

तदारडमक पेदद्विधा० मनु १।१२

The breaking of the egg is symbolical of the birth of a new life. It refers to the nebulous mass throwing off a ring leading to the formation of a new planet. This is cleary indicated by the next verse in Manu

ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे।
मध्ये व्योम दिशश्चाष्टावयां स्थानं च शाश्वतम् ॥ मनु १।१३ ॥

From these two parts he made the sun and the earth, with interstellar space, the eight points of direction, and the atomosphere or the abode of aereal water between them.

The matter thus separated from the central mass is still *igneous*. As it gradually emits heat, it loses its luminosity, but is still in a molten condition. It has now passed into the liquid state अगनेरापः । प्रायः it may be

*Secret Doctrine, Vol. I p. 359.

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noted does not stand for water but, signifies the liquid state, as to वायुः signifies the *gaseous* state and not merely *air*. To illustrate the change let me give the example of a metal which has been heated till it melts and becomes red like fire. When it partially emits its heat, it loses its redness or its brightness but is still in a liquid condition. As the newly formed planet loses its heat more and more, it becomes *solid* like our earth in its present condition, This is the 5th stage in the evolution of a planet colled पृथिवी which though literally meaning earth stands for solids*

That our planet the earth was once actually in *igneous* condition, can be easily shown. There is still fire in its interior. It is this which swells and surges in its bowels causing earthquakes, and which comes out through the craters of volcanoes. That later on the earth though not igneous was in a molten state, would be also clear from the fact that the *lava* emitted from volcanoes is still found in a state of fusion. That the earth is flattened at its poles is also to be ascribed to the earth having once been in a molten state. Make a ball of soft and moist clay, pierce an iron wire right through it, and make the ball rapidly rotate on the wire, and you will see that the ball will get flattened near the ends of wire where the motion

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*The five stages of planetary evolution are also mentioned in the *Manusmriti* —

The divine mind being impelled by a desire to create evolves the universe. *Ether* whose characteristic is sound, is produced by him. After the evolution of ether is produced the *air* or gaseous state which carries all smells is full of energy and has touch for its characteristic. After the evolution of the air(or gaseous state) it produced fire or the igneous state which is shining and brilliant and has colour for its characteristic. After the evolution of fire or igneous state comes *water* or liquid state having taste for its characteristic. After water or liquid state comes the *earth* or solid state having the characteristic of smell. This is the order of evolution. (*Manu* I, 75-78)

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is the least and it will bulge out in the middle where the motion is the greatest. You can similarly imagine the earth while still in a liquid or semi liquid condition rotating on its axis, and understand how it became rather flat at the poles where the centrifugal force was less than the gravitation at the centre, and bulged out at the equator where the motion was the greatest.

It can thus be understood that the earth, like every other planet, was originally a part of the same vast mass as the sun. It cooled down, and passed from the igneous into the liquid and from the liquid into the solid state more rapidly, because being much smaller than the sun it lost its heat more quickly ; while the sun is still in the igneous condition. As the great solar mass in contracting threw off rings which finally assumed the form of planets, so these planetary masses while contracting also threw off smaller rings which in the case of the Saturn still remain, though in other planets they have assumed the form of satellites. Thus the moon was originally a portion of the earth as the earth was at one time a portion of the sun. Being much smaller than the earth, the moon has cooled down so much more that not only the water but the air has also solidified. There being no water (in a liquid state), nor an atmosphere on the moon, no animals or vegetables, such as we now find on the earth, can live there. The moon is, therefore, looked upon as a dead planet. A time will come when the earth also will by gradually losing its heat become so cold as to be incapable of supporting any life on its surface. The sun is also continually emitting its heat and some scientists have calculated that the diameter of the sun which is now a million of miles, ou is contracting at the rate of 4 miles per century. upport same rate of contraction is not likely to be mairison with But a time will certainly come when the sun wt the conflict as cold as the earth or the moon, and that not the case with mean a *pralaya* or destruction to the whon why there should which depends on the sun for light and

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The five stages of planetary evolution laid down in the Taittriya Upanishad and explained above at some length are also mentioned in the *Manusmriti*

The verse of the Taittriya Upanishad, which I have been trying to explain, does not stop at planetary evolution but proceeds to describe biological evolution also. For it says **पृथिव्या ओषधयः** from the solid earth come out herbs," and then **ओषधिभ्योऽन्नम्** other vegetables used as food by animals and by man. "From vegetables came out the seed of animal life **अन्नद्रेतः** And lastly from animal life we come to man, **रेतस. पुरुषः।** eedless to say that this is the order in which according to modern science the different forms of life mnifested themselves on the earth. You will find them described in the same order in the *Purusha Sukta* or Chap. XXXI of Yajurveda. After describing the glory of the All-pervading God or **पुरुष** in the first 4 verses, it proceeds :—

ततो विराडजायत विराजो अधिपुरुषः सजातो अत्यरिच्यत पश्चाद् भूमिमथोपुरः ॥ ५ ॥

"By Him was produced the shining mass (**विराट=वि+राज्** to shine),—the shining mass supervised by the All-pervading spirit (**पुरुष**). Having been produced it separated (or threw off a portion). Then the earth [was formed], and then the bodies of living things."

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूंस्तांश्चक्रे वायव्या नारण्या ग्राम्याश्चये ॥ ६ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावोह जज्ञिरे तस्मात्तस्माज्जाता अजा वयः ॥ ८ ॥

it h.. "By him, the adorable and the giver of all, were and has the vegetables or food. He also created the or igneous s.. se living in the air, in the forest, or in villages characteristic. ..eated the horses and other animals having state having the c.. By him were created the cows, and evolution. (*Manu*

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तं यज्ञ बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

"Then He created men among whom are the learned, the pious, and the sages who adore Him in their hearts."

There are other verses in the Vedas where the doctrine is referred to. I shall only quote a verse which forms part of the daily *Sandhya* of the Aryas :—

ऋतंच सत्यंचा भीद्धातपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥
समुद्रा दर्णवादधिसंवत्सरोऽजायत ।
अहो रात्राणि व्यदधद् विश्वस्य मिषतो वशी ॥
सूर्य्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥

"(Before the commencement of the evolution of the cosmos) God with His wisdom and power manifested the eternally existing matter. Then there was (divine) night. Then God fixed the space (for the would be cosmos). After the fixing of the space the yearly motion was produced. Then the eternal controller of the universe produced the diurnal motion causing days and night. (In this way) the upholder of the universe made the sun, the moon, the earth, and other stars of the heavens with interstellar spaces, just as He had done in the previous *kalpa* or cosmos."

Rigveda X, 199, 10.

I have briefly placed before you the solutions of some of these problems as offered by the Vedic religion, and you will see how the latest scientific researches go to support them. Some religions are shy of a comparison with science, and in this age you hear much about the conflict of Religion with Science. But such is not the case with the Vedic faith. Nor is there any reason why there should

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be any real contradiction or opposition between true Religion and true Science. Both have their source in God, and both are founded on reason which is the faculty by which man is enabled to understand the *word* of God (or the Vedas), as well as the *work* of God (or His, nature). This was recognised by the earliest *Rishis*. *Sankhya* says बुद्धिपूर्वा वाक्यकृतिर्वेदे "The contents of the Veda are according to Reason."

As stated in the beginning, the excellence of a religion may be judged among other ways by the manner in which it solves these problems which have engaged the minds of men in all ages. I leave it to the reader to decide if the Vedic religion is or is not superior to other religious of the world, and if it does or does not furnish an answer to these questions which is more satisfactory and convincing, more reasonable and scientific than any offered by the other religions of the world.

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VALMIKI AND THE RAMAYANA.

(By Professor Lakshmana Swarupa, M. A., M.R.A.S.)

Valmiki is the author of the celebrated epic Rámáyana which literally means adventures of Rama. He is the father of Sanskrit poetry. The subsequent Sanskrit poets and dramatists have paid their homage to him with great reverence. Unanimously he has been called आदि कवि *i. e.*, the first poet.* In this respect he may be compared to Chaucer. But like some medæval European poets. Valmiki does not claim our attention simply because he is an ancient poet and the past always looks glorious. No doubt, his poem has been handed down to us from a remote antiquity, yet it is not the enchantment of the distance, but the intrinsic merits of the poem itself—the nobility of conception, the facility of expression, the sweet or sonorous rhythm of the language, the exquisite descriptions of natural scenes—this, this beauty of the poem itself that entitles Valmiki to a very high place in the assembly of the poets of the world. The great Kalidas has borne testimony to his genius. Valmiki has been the source of inspiration to innumerable Sanskrit poets and dramatists. The whole Hindu race is indebted to him for its ideal heroes. His influence in the formation of Hindu character and in the develop-

*For reference from 10th century A. D. upwards to the 1st century A. D—

	Poet	Date	Work.
a.	Gowardhancharya	10th century A. D.	Sapta-sati I. 32.
b.	Raja Shekhar	9th „ A. D.	Bal Râmayanam I...nt,
c.	Kshemendra	7th „ A. D.	Ram-Katha-s... burn-jari Parish...
d.	Bhavabhuti	7th „ A. D.	Uttar-P...
	Kalidasa	4th „ „	Ragh...
e.	Asvaghosha	1st „ „	Bu...

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ment of Hindu civilization has been so great as to be beyond all measure. For fact, he is the glory of Sanskrit literature, the idol and admiration of the whole civilised world, the master portrait-painter and the herald of a new epoch, and of a spiritual civilisation in India.

How he became a sage.

He belongs to the pre-Paninian age, for Panini has mentioned him in his Gana-Patha. The following anecdote about him will be found interesting. According to a tradition of respectable antiquity Valmiki supported his family by robbing travellers who chanced to travel that way. In ancient times, a considerable part of India was covered by dense forests, impenetrable even to the rays of the sun at noon-day. In one such forest, Valmiki pursued his nefarious trade. Once it so happened that a saint turned up. As usual he was caught in the trap and robbed of everything. The saint asked him 'why do you treat me thus.' 'I have to support my family' was the simple answer. Again, the question was put. "Will the members of your family partake of your guilt and the punishment thereof." Such a thing (question) was never heard before. The youth could not answer. At last the sage urged him to consult his family members and to bring him a definite answer The youth consented. The sage was held fast by a strong cord. Seeing him returning home early, empty-handed and with his demeanour changed with signs of suspicion and surprise in his looks, the father very lovingly asked him the reason thereof. Without answering him, the youth put the aforesaid question of the sage The father replied, son ! a man is born single, single he dies and as such reaps the reward of his actions either good or es of the youth were opened a little. He went and put the same question. The mother ossible to suffer for the omissions or com- her." Then he went to his wife and put

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the same question. Her answer was also to the same effect. The scales fell from the eyes of the youth. The idea that he alone shall have to suffer for his misdeeds made him uneasy. He became disgusted with the world. The picture of hell which the idea of punishment in some other world had painted for him, haunted him with vengeance. In that mental agony, in that hour of disgust and disappointment he renounced the world. And in order to wash the former guilt he began to lead the hard life of an ascetic shunning delights and living "laborious days." He practised severe austerities till by

"dreadful abstinence
And conquering penance of the mutinous flesh,
Deep contemplation and unwearied study
In years out-stretched beyond the date of man."

He became a sage, a seer, and acquired 'prophetic strain' which old experience does bestow.

How he became a poet.

Once " that sacred seer whose comprehensive view
The past, the present, and the future knew"

went to a sacred lake for his ablutions. It was morning time. The early rays of the sun were showering beauty everywhere, the gentle breezes wafted the cool spray, the whole nature was gay. A pair of krauncha birds with loving caresses and in fond enjoyment was wandering on the green glossy turf. At that moment, a hunter discharged an arrow on the pair and killed one of them. There as the bird lay weltering in blood, and the other fluttering round its dear mate with piteous cries, compassion filled the soul of the sage, pity melted his heart but in the next moment, anger superseded it. Like a flame of fire, words came burning from his lips. He said

"मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
यत् क्रौञ्चमिथुनादेक मवधीः काम मोहितम् ॥

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Translation

No fame be thine for endless time
Because base outcast, of thy crime,
Whose cruel hand was feign to slay
One of this gentle pair at play. (Griffith)

Unconsciously, the sage spoke in metrical language and had invented a new kind of metre. It is quite true, for the language of emotion and passion is always metrical. 'Poetry' said Milton, 'should be simple, sensuous and passionate.' And according to poets of a later day, poetry is nothing but 'inspiration, pure enthusiasm, rapture and rage all over.' So it is no wonder that Valmiki gave vent to his feeling when the pitch of intensity was very high, in metrical language Soon it became well-known to other hermits and the news of the invention of a new metre spread far and wide. Valmiki was requested to compose the heroic exploits of Rama in metre. He complied with that request and when the poem was complete, Brahma a great sage, made a prophecy about the poem. He said,

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले ।
तावद्रामायण कथा लोकेषु प्रचरिष्यति ॥

Translation.

'As long as the streams shall flow and the mountains stand on the surface of the world, so long this story of Ramayana will spread among all people.'

And to-day thousand of years after this declaration and the composition of the poem, we find that the prophecy has been literally true not only in India but in the world outside India as well.

The fulfilment of the prophecy

In India.—If we were to name a single book which has the largest sale in India, and which brings annually the largest amount of profit to the various publishing companies

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scattered throughout India, without the least fear of contradiction or the slightest exaggeration, we shall at once say that it is the Ramayana. If we were to point to a single work which has inspired the greatest number of illustrious poets and dramatists, it is the Ramayana. One strives in vain to find any parallel illustration in the history of the world where a single work should have kept its hold on national mind to such a great extent and for such a long period. The Indians are never tired of renewing the oft-repeated tale. The Hindus regard the mere reading of the poem as meritorious. They will think themselves uplifted if they chance to hear the poem recited and a considerable number of itinerant or residential priests lives only on the income earned by reciting and explaining the poem to an admiring audience. The greatest national festival of the Hindus of Northern India, *i.e.*, Dussehra (or Vijaya Dashmi *i.e.*, the day of victory) is celebrated in commemoration of the great victory of Rama when the whole tale, *i. e.*, Ramlila is represented on the stage.

The Ramayana in Tamil.

Valmiki inspired the celebrated poet Kumban of Southern India. He related the whole story in Tamil, a highly polished language and from the the literary standpoint second only to Sanskrit. There is a tradition which shows the eagerness of the Tamil poet to compose Ramayana in his own language. There is a legend that Valmiki composed his verses during the day and the Tamil poet during the same night. Of course, it can not be a historical fact for the two were not contemporaries.

In the Vernaculars.—It is needless to say that the Ramayana has been translated in almost all the leading vernaculars of India. As regards the Hindi Ramayana of Tulsidas, It has been said that it is held more sacred and more widely read by the middle classes of Northern India than the Bible by the corresponding classes in Europe.

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The Ramayana in Persian.—Faizi, the famous Sanskrit scholar in the court of Akbar the Great, was the first to translate the whole poem of Ramayana into Persian. After him many other translations have also been made in Persian. One translation in Persian verse exists in manuscript form in the Punjab University Library. The language of the translation is simple, easy, and natural. The style is not cumbrous or artificial. Like Valmiki the author is rich in the use of apt and beautiful *similies*. The name of the scribe is given but the name of the author is not known. The MSS is well preserved and appears to be 60 or 70 years old. The introductory verses indicate the great enthusiasm of the author about the hero Rama. The verses are as follows :—

بنام رام کو آرام جانها است — که خاص و عام را ورد زبانها است

همان رامے که پنهان و عیان است — چو بوئے گل که اندر گل نهان است

جهان جمله بنام رام شد رام — گرفته جان ما با نامش آرام

همان رامے که نامش حرز جان است — بهنیك و بد همان روزی رسان است

اگر چه شبش را سر ها هزار است — وے در وصف او زار و نزار است

فلک سرگشته اندر جست وجویش — هوا دایم تگ و پویهر بویش

بدشت و باغ رفته قمری هرسو — بجست و جویش با آواز کو کو

هر آنچه در زمین و آسمان است — بذکرش جملگان تسبیح خوان است

همه از هستئے او هست گشته — زعشقش جمله عالم مست گشته

بسے کرد وصف او هر چند گوید — بآخر سوئے عجز خویش پوید

خرد گردید حیران اندر این کار — زبان شد گنگ چون آمد به گفتار

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Translation.—I begin this work in the name of Rama whose name is ever on the lips of men of all classes, and who is the solace of their lives.

2. That Ram a though hidden from our view is ever present before us like the fragrance of the rose.

3-4. His very name is a source of happiness to the whole world, imparts sweetness to our heart and gives food (for reflection) to both the virtuous and the sinful.

5. Even Seshnaga with its thousand tongues can not praise him sufficiently.

6. The heaven itself is in rotation in his search and the wind is in constant motion in seeking the fragrance (of his breath).

7. The dove with its clarion cry of kuku wanders in the gardens and the deserts in his search.

8. Just as a hermit counts his beads, so everything on heaven and earth is devoutly singing his praises.

9. The whole world has fallen in ecstacy in his love and his being has been the source of its inspiration.

11. Intellect becomes confused and the tongue dumb in the act of his praise.

The MSS contains 730 pages 10×6 inches besides the cover.

Fulfilment of the prophecy.

The Ramayana in Italy Outside India

A great Italian scholar Gorresio translated the whole poem in to the Italian language. He brought out a splendid edition. His translation is faithful, his style elegant and spirited. And the whole cost of publication was borne by charles Albert king of Sardinia.

In France—M. Hippolyte Fauche br ught out a French version of Gorresio's edition. The French translation for the

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benefit of the French speaking population was much appreciated.

In Germany.—William Von Schlegel published the text of the first two books with a Latin translation. In the preface he remarks:—"I congratulate myself that, by the favour of the Supreme Deity I have been allowed to begin so great a work, I glory and make my boast that I too after so many ages have helped to confirm that ancient oracle declared to Valmiki by the father of gods and men." The main story has from time to time been related by innumerable authors in 'histories of Sanskrit Literature.' The same author had already published a translation of the Bhagwatgita. The publication of the texts of the Bhagwatgita and the Ramayana by Schlegel marked the beginning of Sanskrit Scholarship in Germany.

In America.—Prof. E Washburn Hopkins has followed the analytical method in his book 'The Great Epic of India' published in the Yale Bicentennial publications. He has minutely investigated the construction of the epic versification, has collected all passages referring to various systems of philosophy and the Vedic literature. This tedious task seems to have been accomplished with an admirable patience and dogged perseverance. In the preface, the author says, " The material here offered is by way of beginning, not by way of completing the long task of analysing the great epic."

The Ramayana in England.—The Ramayana was first translated into English early in the ninteenth century. The Asiatic Society of Bengal had selected it for publication. They justified their choice by the great reverence in which it was held and the extent of its circulation. The text together with the translation of the first two books and half of the third was published on their behalf by Carey and Marshman. But the work being devoid of critical judgment and 'full of faults' did not endure. Many epitomes of the story and translations in prose or

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verse in part or whole have since appeared but the most important is the metrical translation of R. T. Griffth. In the preface, he remaks. " It is surely desirable that Englishmen.....should be enabled.....to become acquainted with it,' for 'the poem can hardly be denied a *high place among the great epics of the world.*' The translation is quite faithful to the original text, it appears that the translator had entered into the very spirit of Valmiki, it produces the same effect on the reader as the perusal of the original epic itself.

Rama plays (dramas) in Asia. Recent discoveries of the Hindu plays in Central Asia show that the Hindu drama had a long national developement. They also indicate, that the Hindu Theatre has exercised its influence even beyond the borders of India. The Hindus migrated to Java and took their theatre along with themselves. The shadow-plays of Java bear testimony to the Indian influence. Not only in Java but the influence of the Indian Theatre spread far and wide.Dramas were represented on the stage in China, in Siam, in Cambodia and their plots were derived from the exploits of the Rama and often of Budha. In Malay Archipelago and in China, the Rama Cycle was played.

Thus we find that the prophecy which the great oracle Brahma delivered to Valmiki in pre-historic ages has been literally fulfilled. The epic has been translated into almost all the languages of the civilised world, it exercises even to this day an immense influence on the life of the Hindu race and it has endured through all the long, dark and dreary ages as no other work has endured. Well may the motherland be proud of a son like Valmiki.

Appendix.

Sanskrit works based on the Ramayana.

1, Ramopakhyana in the Vana Parva of Mahabharta is based on the Ramayana of Valmiki. The words, phrases

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and one complete verse have been borrowed from Valmiki.

2. The Dasratha Jataka in Pali birth stories narrates the story of Rama in somewhat altered way but probably the source is the Ramayana.

3. Kalidasa's Raghuvanisa is only an abridged Ramayana.

4. The Ramayana forms the basis of a long poem in Prakrit called the Setu-bandh or building of the bridge. It is attributed to Kalidasa and has been mentioned by Dandin in his Kavya Darsa I. 34.

5. The celebrated Bhatti-Kavya composed in Vallabhipore under king Sridharsena between 530—545 A. D. is also based on the Ramayana, the chief object of the author being the illustration of grammatical forms.

6 Bhavabhuti (650 A.D.) has dramatised the whole Ramayana in two plays—(1) the Mahavircarita and (2) Uttara-Ram-carita.

7. The Hanuman Nataka or the great drama derives its plot and subject matter from the Ramayana. It is fabled that originally it was composed by Hanuman himself. He first wrote it on rocks but afterwards in order to please Valmiki so that lest it should eclipse his Ramayana, he cast it into the sea, some fragments thereof were discovered by Damodra Misra who compiled it into 14 acts.

The dramatic literature based on the exploits of Rama is very extensive. So the most important only are given below.

8. Anargharaghava by Murari
9. Prasannaraghava by Jaideva
10. Abhiramamani by Sunder Misra
11. Champuramayana by Vidarbha Raja or Bhoja.
12. Raghavabhyudaya

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13. Bala Ramayana—the longest drama in Sanskrit by Rajshekhar C. 300 A, D.

14. Udalta-raghava.

15. Chalt Rama

16. Dutava-gada by Subhath.

17. Raghava-pandviya by Kaviraja.

18. Raghva-Vilasa by Visva Nath.

19. Ram-Vilasa by Ramcharana.

20. Ram-Vilasa by Harinath.

21. Ramcandra caritsar by Agnivesha.

22. Raghunathabhyudnaya.

23. Agni Purana relates all the 7 books in Ch. 7.

24. Padma Purana, Skanda-Purana, Vishnnu Purana, Brahmanda-Purana, Vasishtha Ramayana and Ramayana-Mahatamya, all relate the story of Rama and finally it inspired Tulsidasa.

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THE OUTLINES OF MORAL EDUCATION.

(By M. St. George Lane Fox Pitt, M. A.)

If one makes a careful examination of all the implications of the word "morality" one is forced to the conclusion that they cover various and even conflicting ideas.

In the main, however, one finds that there are broadly speaking, two distinct kinds of morality, which for convenience sake may be designated as the *worldly* and the *unworldly*.

The essential qualities of worldly morality are justice and expedience; those of the higher or unworldly morality are mercy, charity, and love. The former insists primarily upon "integrity of character, that is to say, the presumption that all individuals can be, and indeed should be, treated as complete and separate entities fitted by adaptation to a ready made social environment or milieu: the relation of individuals to one another and to this environment is presumed to be based upon a system of hypothetical contract and measured exchanges, regulated by conventions, formulæ, or laws; which have to be learnt and obeyed. Thus a correct knowledge of these laws and implicit obedience to them is the essence of worldly morality. The function of this morality is generally expressed in terms of "rights," "duties," "benefits" and "penalties. Instruction in worldly morality takes the form of "civics" and economics.

Now the higher morality, the morality of love, often bears in practice to be in sharp contrast to this system
8. right and practice. But are they properly *opposed?*
9. Pr[illegible] real *conflict* between them? Once admit that
10. Abh[illegible] the morality of love ceases to exist; for true
11. Champ[illegible] involved in *conflict*. Human affections
12. Raghava[illegible] or love may be obscured, but it can never [illegible] hate.

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What then is the relation between these two notions of morality? It is mainly oue of dominance. It is a question of which is to be master and which servant—which is instrument and which is supreme agent. It is also one of harmony. Moral Education, therefore, becomes a problem of how tohimprove, sublimate and, in so far as may be, how to supersede the lower or worldly form.

This problem resolves itself into a great life process, whereby individual existence is reformed and perfected. Herein arises the supreme importance of instilling noble ideals—those crystaline glimpses of the direction in which the true goal of humanity lies. Examples and illustrations taken from the episodes of great lives can by skill and practice be so placed before young and receptive minds as to make the lessons taught by this means seem really interesting and attractive.

Moral Education is a great work requiring continual research and high effort, but the distinction here set forth seems to me to be of great importance and one which in practical life should constantly be kept in view.

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SPIRITUAL ARTESIAN WELLS.

(By "Atma.")

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ॥ १।३२।१
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अपतद्वार ॥ १।३२।११
सृजामरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम् ॥ १ ८०।४

"I sing the glory of that Glorious Being who removes every barrier and lets flow the hidden stream of sweet life-blessing spiritual Nectar fertilising every barren spot in our hearts so that they may acknowledge the supreme sway of His Glorious Spirit"—RIGVEDA.

—o—

Physical Science has shown that what are known as Artesian Wells bored deep into the ground amidst desert places can change even those barren wildernesses into fairy lands overflowing with milk and honey.

Spiritual Science studied in Ancient India with the greatest fervour by Aryan Rishis, Munis and sages has also shown to the world that spiritual Artesian Wells can be opened up in every heart, home, and hamlet, in every court, country, and continent, fertilising them into centres of beauty and blessedness!

Each Rishi, each sage, each saint is a Saviour in whom an overflowing Spiritual Artesian Well has been opened up for the fertilisation of some barren desert tracts of human (or rather inhuman) wildernesses around and about that blessed oasis of spiritual power: the Ashramas (hermitages) and Gurukulas of Vashishta, Vishwamitra, Valmiki and Vyasa; courts of Janaka, Rama, and Krishna; the lives of Zoroaster, Buddha and Jesus, of Mahomet and Ali, of Shri Shankara and Ramanuja, of Kabir, Tulsi and Nanak, of Chaitanya and Tukuram, of Jnanadeva and Ramadas, of Rammohan, Rama Krishna and Dayananda, all, all these are illustrious illustrations of Spiritual Artesian Wells opened up for the benefit of Humanity!

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Gentle Reader! Thou too hast got that Divine Spring, that Eternal Fount, that Holy Spiritual Well, that world famous Sacred Stream Ganga within thee, deep in thy heart, hidden perhaps beneath thick layers of proud fleshy clay of lust, greed and folly which prevent it from being utilised. Thou hast only to make up thy mind to bore through into these intervening strata of sensuous selfishness and lo! that Divine Fount will gush and leap forth, out into the light of the day, and be a centre of enchanting beauty and overflowing plenty all around!

Yes! Reader!, Do resolve then to open it up for the benefit of all that come to thee for help and guidance, praying inceassantly thus :—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं। तत्त्वं पूषन्नपावृणु सत्य धर्माय दृष्टये॥ "Veiled is the Face of Reality by a glittering cover of golden hue; rend it asunder, O Vivifier, so that all may see the enchanting beauty of the Eternal Reality within; for true religion is this and this alone."

असतो मा सद् गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतं गमय "Lead me, O Lord, from the unreal to the Real, from darkness to Light, from death to Immortality."

सत्य धर्म True Religion

What is true religion! It is the tearing away of the veil of unreality from off the Face of Reality. It is the boring through into the thick sensuous layers and allowing the sweet fluid to overflow and fertilise every inhuman ungodly spot of wilderness around. It is in passing from the impermanent to the permanent. It is in getting from the unreal to the real. It is in leaving darkness and going into light. It is in shaking off the bondage of material death and enjoying the freedom of spiritual immortality!

Dost Thou not see around thee a vast wilderness of stony hearts, of clayish selfishness, full of the dust of lust and greed? And wouldst thou not resolve to open up

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amidst this great expanse of barren desert tracts Spiritual Artesian Wells: Gurukulas, Ashramas &c, teaching people the essence of True Religion?

Now, Reader, thou seest around thee a vast bewildering wilderness of caste, creed, tongue and race. Cannot thou also see how all This can be transformed into fairy land by opening up in each heart, in each homestand, in each hamlet, in each province, and in each land, Spiritual Artesian Wells in the shape of Holy Gurukulas?

Spread by means of these the right sort of education —of the heart, of the head, of the hand,—yes, the right sort of education, spiritual, moral, intellectual, physical; the right sort of education, religious, scientific, practical, through the medium of the principal vernaculars of our ancient land! Yes these mother tongues of the people are so many latent but potent Artesian Wells—open these up with the right sort of education by establishing Vernacular Universities in Vernacular Provinces. You cannot touch the heart of the people unless you educate them through their Vernacular; you cannot educate a people rightly unless you reach their heart through the medium of their chief mother-tongue; you cannot give a people sound education by compelling them to master two or more foreign tongues at the expense of their chief Vernacular. Look at the sad condition of the people of the United Provinces. Their Mother tongue Hindi is put out of court and they are compelled to master Urdu full of Arabic Persian terms as well as English;—their principal mother tongue Hindi is put out of school and court and business and the heavy yoke of mastering three difficult foreign tongues is thrust upon them—how can you expect such people to prosper—my whole heart goes out in sympathy to these heavily-laden people—how can such a cruel system be the right one—and what is the result? Why? There they are a barren wilderness—benighted forlorn, almost lost into oblivion. What is the remedy? Why, give them the right sort of education through the

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medium of their mother tongue, Hindi, and they will become regenerated. Put their mother tongue, Hindi neither out of school or college nor out of court or business, but give it the place it deserves every where—an honoured place. You will thus be able to reach and touch the heart of the people. And the wilderness you see now will be transformed into enchanting beauty ! The same is the case with other Provinces.

What man really wants is Truth and Light (सत् ज्योति) Order and Justice (ऋतम्) and Freedom (अमृतं=स्वराज्यं) Humanity prays for these, manking wants these ; and reader wilt thou not make up thy mind to open up the hidden well in thee so that the vivifying stream of Truth, Justice and Freedom may gush forth and overflow to fertilise barren tracts of suffering humanity ?

Yes, Reader, what man wants is after all only one thing and that one thing is Truth ; for Truth means Justice and Truth means Freedom ultimately. So give man Truth, Truth, Truth ! One cannot have too much of Truth ! Therefore I say. Educate ! Educate ! Educate ! But mind you give the right sort of Education.

Our Vedas say :—तमेव विदित्वा अति मृत्युमेति नान्यः पन्थाः विद्यते अयनाय—"By knowing Him alone man can secure immortality, no other way there is for free passage." So the Great Saviour is Truth ; crrry it to one and all, give it to one and all, teach it to one and all ; for Truth alone can save humanity from sin and suffering, there is nothing else ; say our sacred Scriptures, the Vedas.

Ye people of India—ye are not savages, neither are ye upstarts of yesterday ! Ye are an Ancient People, the most ancient and the most illustrious on Earth ! Ye have your Ancient Scriptures, the Veda, and your Ancient Language, Sanskrit, both of them the most ancient and the most illustrious on Earth ! Throw not these away and cut

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not yourself adrift from these ancient noble rocks and channels of Truth ! Raise and elevate your chief Vernaculars to the high position of First Class Modern Languages and study Sanskrit and the Vedas, that priceless treasure of Spiritual Truth which alone can save erring humanity ! Give your Vernaculars the first place in all your business and give Sanskrit the first place in your hearts ! Throw open the flood-gates of knowledge and Wisdom (Truth) through the principal Vernaculars to the peoples of India and the peoples of India will not only save themselves but also save the world ! Ah ! How your Mother Tongues are waiting outside—starving and shivering to death—admit them in and give them the first place of honour.

THEIR EFFECT :—The spiritual Regeneration and Harmonious Development of Mankind.

(*Green Fields, Happy Homes, Heavenly Hearts*).

सोम रारन्धि नो हृदि गावो न यवसेष्वा । मर्य इव स्व ओक्ये ॥ ऋ०१।९१।१३

Soma rarandhi no hridi gavo na yavaseshu a marya iva sva okye.

"As cows delight in green fields and as men delight in their own sweet homes, so do thou, O Blissful Lord, deign to reign supreme with heavenly delight in our heavenly hearts."

RIGVEDA (I,91,13.)

——o——

Here in one single short sweet sublime prayer, our noble forefathers, the Ancient Rishis, have put the great Truth of the eternal Vedic Dharma of Heavenly Harmony that can regenerate and develop harmoniously the whole of mankind to lead them on to Freedom, Perfection, Immortality, or Salvation whatever name you may give to it. The Rishis of Ancient India studied Spiritual Science, which is the Science of Sciences, to perfection ; and the results of their life-long labours they have handed down

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for the benefit of humanity in the form of the Vedas from which the above Mantra has been taken to serve as a specimen of their fervent universal prayers breathing extraordinary tenderness, love and devotion to God.

The mantra will show how simple yet sublime Vedic Prayers are; it will show that the Rishis were not savages but sages. It will do more: it will bring straying and suffering humanity towards and face to face before God!

Dharma धर्म, human duty, is threefold corresponding to the threefold nature of man: (1) the physical part of man ever hankers after property or wealth known as Artha अर्थ in Sanskrit, (2) the æsthetic and intellectual part of man ever hankers after pleasure (काम kama), and (3) the spiritual part of man ever hankers after Liberty मोक्ष Moksha, Freedom, Immortality, Perfection, Salvation &c). Hence our Rishis conceived Dharma धर्म, the entire body of human duty, chiefly under these three heads of Arth, Kama, and Moksha, *i e.*, physical wealth Intellectual wealth and spiritual wealth. Man's entire duty, then, is the fulfilment of Dharma in the triple manner as: (1) the righteous acquisition of property or wealth, (2) the enjoyment of legitimate pleasures and joys of life, and (3) the attainment of the Bliss of Freedom (Immortality).

There are three different theories about the nature and constitution of man: one theory considers man as body and mind, (2) the second theory says that man is spirit shut up in mind and body as prison, (3) the third theory holds that man is spirit overriding and overruling both mind and body. Those, who hold the first of these say that man's duty is to eat drink and be merry, *i. e.*, to amass wealth and property and enjoy it. To those who hold the second theory life is death and death is life. For, in their opinion, to die is better than to live. To the question: "Is life worth living?" they will answer: "No; death is worth courting and having, because death

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liberates the spirit from the prison-house of mind and body. Those, however, who hold the third theory say that both the body and the mind are to be developed not for their own sake but for the sake of the growth and development and beautifying of the real man, the spirit. These people say: do not neglect but develop, by all means fair, the body as well as the mind in order to beautify the spirit.

In our humble opinion Vedic Dharma of Harmony countenances the third theory. For, not only this mantra but also the whole system of the Varna-Ashrama-Dharma, and also the whole teaching of the Vedas, the Upanishads, and the Shastras supports this view. Hence we may say that this Ancient Aryan System did not take man, (to use algebraic symbols) as consisting of $\frac{1}{4}$ body + $\frac{3}{4}$ intellect + 0 spirit but as consisting of say, approximately, $\frac{1}{16}$ body + $\frac{1}{16}$ emotion + $\frac{3}{4}$ intellect + $\frac{3}{4}$ spirit. Man is said to be षोडश कलो वै पुरुषः *shodashakalo vai purushah* of 16 parts, phases or *kalas*. All this shows that the Aryan system takes man as chiefly spirit predominating over body and mind. It, therefore, gives the lion's share to the spiritual in man in all concerns. It holds the whole of life and nature as sacred to be utilised for the glorification of the spiritual. It may be said that we do not know what spirit is: but we see its workings, just as we do not know what electricity is but we see its workings. Matter, life, nature, all these are spread before us to study, to learn, to know, to see what the spirit really is.

The beautiful Ancient Aryan Institution of Four Ashramas or stages of Life is also based on this view: the predominance of the spiritual over the physical and the intellactual. Taking the average duration of the life of man to be 100 years, these were divided into 4 periods of 25 years each: (1) the *Brahmacharee* state, stage, or period; (2) the Grihee (गृही) Period (3) the Vanee (वनी) stage, and (4) the Sannyasee (संन्यासी) stage. These

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meant the student, the house-holder, the hermit, the philanthropist (or renunciator). During the first period of 25 years the Brahmacharee had to study Dharma धर्म in all its departments and the knowledge thus gained was to be used during the remaining years of life. During the second period of the householder's life of 25 years the man was to acquire righteous wealth and property, to enjoy the legitimate pleasures and joys of life, and to do all the family and civic duties, &c. During the next two periods man was to devote his remaining 50 years mainly to the spiritual needs of mankind. Thus the whole life of man was to be served out in a lofty sacred sense for the glory of the spiritual uplift of humanity. The whole life of the ideal Aryan Man was cast in a spiritual mould surrounded and pervaded by a thoroughly spiritual atmosphere. From birth to death the spiritual was to prevail and predominate over the material gains. Everything that man was called upon to do, he was to do, for the development of the spiritual in man. Such, in fact, was the lofty ideal of the Vedic Dharma of Harmony, and of the Aryan Man of Spirit. The prayer with which we began this article will show how beautifully the needs of the "whole man" as consisting of body, mind, emotion and spirit were thus recognised and provided for sufficiently in ancient times in India. An opportunity was given to man to develop himself harmoniously then.

We now proceed with the main subject : the spiritual regeneration and harmonious development of mankind in general. How is this to be brought about ? The Vedic Prayer we have quoted gives in a general way some very fine ideas and hints in this connection. That prayer first of all tells us : do not mistake the means for the end. Man suffers because he loses sight of the real end and goal in being too busy over collecting the means. The body, the mind, the emotions, that man has are to be used for the chief purpose of developing the spiritual faculty of

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man which is the real man, the "soul." The Mantra, in fact, tells us : do not make the spirit subservient to the mind and emotions but rather make the latter subservient to the spirit. That way lies regeneration and the other way lies degeneration. For, it says, have, by all means fair, just and righteous, fair green fields and sweet happy homes, but do not stop there, do not think that that alone is your chief end and aim in life, but in addition strive all the time to have a fairer heart and a sweeter spirit wherein alone the Lord of Bliss delights to dwell and have his way. Let us not be misunderstood as condemning modern civilisation wholesale ; because there are certainly many good points in it which are also essential to the orderly growth of manly character. For instance, the importance it attaches to material wealth and to physical, mental and emotional culture should in no way be diminished but actually increased. The evils of undervaluing these are only too manifest to be dwelt upon here. The mantra does not deprecate but praises material prosperity and intellectual culture. Because they too are essential. But the chief thing it urges and presses upon our attention and heart is spiritual culture dominating over all other [illegible] reformation and purification of the heart, soul and spirit to a far greater degree. Man has body, brain and breast (or heart). The development and culture of all these with due regard to the importance of each—much body-culture more brain culture, and most heart-culture or much hand-culture, more head culture, and most heart-culture,—this it is that is wanted by the present age more than anything else. Let not mankind neglect and starve the body, the mind, the emotions and feelings, let them take even more care than is bestowed upon these essentials, if necessary, but let them at the same time bestow far greater care upon the culture of the spiritual side of man. This is the need of the hour, this is the need of the age. Let men strive together, let men emulate with one another, let men put forth their best efforts in

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attending to the all-important culture of the spirit for which the world at present presents more opportunities than ever. Let not the development of man's faculties suffer by being one-sided as it is now. Let it be all-sided harmonious, of due and just proportions. Let no side, no part, no faculty be neglected or starved. Let mankind revive and cherish the Ancient Aryan Ideal of Vedic Dharma of Harmony. Let mankind learn to pray incessantly thus : "Deign, O Lord of Bliss, to reign supreme with heavenly delight in our regenerate hearts." This is not a new thing invented by any one. It is as old as the Veda, it is as old as Truth. All the great Sages and Seers and Teachers of mankind have laid stress on this as the most important thing—the best means, the sweet way—in the spiritual regeneration and uplift of mankind towards perfection. Even Buddha who is supposed to have been silent about God is said to have taught that the purification of the heart by eschewing all impure desires and unholy dreams, by giving up all lust, all greed is the only sovereign remedy against all ills of this life. It is in fact the fist step, the middle step, and the last step towards man's ascent heavenward. All other steps are merely aids to it. Hence the very first thing the Vedic Mantra tells us is that our hearts are to be so reformed, refined and purified as to be dear to the Lord. Thus and thus only our hearts can become real spiritual Artesian Wells overflowing with the spiritual nectar of love, grace, kindliness and magnanimity and thus becoming centres of beauty and bliss transforming wilderness into green oasis. Until our hearts are made the fitting home and abode of the Blessed Lord Who is our beloved "Father, Mother, Brother, Friend, Teacher, and King" as the Vedas love to call Him we must not rest satisfied. We must make our hearts as dear to the Lord as the green field is to the cow and the happy home is to its master. How simple yet sublime is this prayer; and how simple yet sublime can our hearts and lives become, if we only care to make use of it !

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This beautiful universal Vedic Prayer gives us the result of spiritual Artesian Wells: which is, firstly, the possession of fair green fields where cows delight to roam and graze, 2ndly, the possession of happy blessed homes which delight the heart of man, and 3rdly the possession of pure heavenly hearts which delight the Lord of Bliss. The first of these stands for physical wealth and prosperity; the second represents intellectual and æsthetic wealth and prosperity: and the third means spiritual wealth and well-being. Thus all the three chief items of Dharma, *viz.*, Artha अर्थ Kama काम and Moksha मोक्ष have been duly set forth. In this way the whole of Dharma is ideally described in the simplest of words, phrases and similes in this the sublimest of prayers in the Veda. Can this be the song of a savage heart of some forgotten prehistoric age?

But just look at the beauty of the arrangement of words and phrases in this Mantra. What is the most important thing in our body? The heart. Why? Because it is as it were the abode of the "soul" or "life" or "human-spirit" called Jeeva जीव And what is the most important thing in the Universe? God, the Lord of Bliss. Why? Because every living being is in search of Bliss. Therefore the Lord of Bliss is, as it were, the very core, the centre, the "soul" of the Universe. He is, as it were, the "heart" of the Universe because the heart of all living things (not to speak of non-living things) is set upon Him and fixed upon Him. The first word Soma is addressed to the Lord and means Lord of Bliss, source of Bliss. God is the real and ultimate source of all bliss. The man who prays is first asked to think of God as the one sole real ultimate source of bliss. In one of the Upanishads the following well-known verse occurs:

न तत्र सूर्यो भाति न चंद्र तारकम् । नेमा विद्यतो भांति कुतोऽयमग्निः ॥
तमेव भांत मनुभाति सर्वं । तस्य भासा सर्वमिदं विभाति ॥

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Na tatra suryo bhati na chandratarakam, nema vidyuto bhanti kutoyamagnih ; tameva bhantamanubhati sarvam, tasya bhasa sarvamidam vibhati.

"Neither the sun shines, nor the moon, nor yet these lightnings, nor the little earthly fire, shine of themselves but all these seem to shine because He alone shines, for by His light every thing else shines."

But this is not spoken of the physical light only. It refers also to the intellectual light, *i e.*, knowledge as well as to the spiritual light, *i. e.*, Bliss. That is to say, God is the sole real final source of all the three lights : physical, mental and spiritual. These three lights are very often referred to in the Vedas and the Upanishads. The second word *rarandhi* means "take intense and incessant delight, take wholesale undisputed possession of, reign supreme, flood with joy and bliss." This word in fact tells us to surrender our hearts wholly and completely to that Lord Who is the One Sole Source of Bliss. The third word *nah* means "our" showing that the prayer is for all, for the regeneration of the whole of mankind ! The fourth word *hridi* (हृदि)=in the heart. Thus the very first part सोमुरारंधिनो हृदि *Somu rarandhi no hridi* "*Lord of delight in our hearts*" consisting of four simple words urges upon the mind of the devotee the supreme importance of surrendering the heart wholly and completely to the Blessed influence of the Lord for refining it by allowing it to be flooded as it were by the all-sweeping flow of heavenly bliss by opening up direct communion with the One Sole Source of Bliss. Now we can understand why this part is given the first place in the Prayer. The heart of man is to be placed in perfect direct communion with the heart of the Universe. This little, small, puny, petty, tiny heart of ours is to be connected with the biggest, greatest, grandest, sublimest and the most expansive Heart of the Universe ! Here then in the first part

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of the prayer we see yoga in its full power; just a little while ago we saw Dharma in its full scope. And as this yoga or complete spiritual communion confers moksha (मोक्ष) which is the ultimate end and aim of man. It has been justly given the first place in the Prayer. For after all, the thing of the highest importance to man's well-being, the chiefest thing that is to be ever keptbefore the mind's eye, is the spiritual regeneration of mankind. After thus giving the first place to the most important thing the Mantra proceeds to give two more phrases each containing a simile the simplest of its kind but, next to spirituality, the most far-reaching in their influence upon human society. One of them is taken to illustrate the importance of material wealth and physical prosperity and the other that of intellectual wealth and aesthetic prosperity. These two are just hinted at, merely mentioned as a simile, and only alluded to to serve as a basis for comparison and illustration to exemplify or explain the main theme which is, of course, the attainment of spiritual wealth and strength.

Why so? Because both physical and intellectual prosperity are not the main purpose of life but only mere stepping stones for ascending higher, showing that they are of secondary importance, that they are the means whereby the chief purpose of life, spiritual prosperity, can be secured. How beautifully is all this done! Both the beauty of the arrangement as well as the depth of the meaning are marvellously astonishing! Can this be the song of a savage heart? Oh! how sublime that heart must have been which could sing and pray thus!

Thus although the greatest importance is to be given to the spiritual side of man the other two sides, physical and intellectual, are not to be neglected but given their due importance and value. Because, the mantra implies that thus only the regeneration of the "whole man" can be ensured in a perfectly harmonious way. This prayer, then, lays before mankind the ideal of Vedic Dharma:

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the harmonious development of mankind ; and not a one-sided distortion. The great Aryan Philosopher Kanada defines Dharma (धर्म) thus यतोऽभ्यु दयनिः श्रेयस सिद्धिः स धर्मः yato abhyudaya nisshereyasa siddhih sa dharmah ; which means : Dharma is that which confers both worldly prosperity as well as the spiritual Bliss of Liberty (Immortality.) There is a false idea that worldly prosperity is incompatible with spiritual well-being. But the Vedic Dharma and its true exponents declare that both of these together are necessary for the harmonious regeneration of mankind. The great King Janaka, father of Sita, lived the life of harmony—a wholly spiritual life amidst worldly prosperity—and thus showed to the world that one is not inconsistent with the other but that both are essential. Of course, by the words worldly prosperity we should not understand the heaping up of gold on one side and the heaping up of misery on the other in juxtaposition. True worldly prosperity is that sufficiency which keeps man's body and mind above starvation-line and yet leads to greater and greater spiritual unfoldment, regeneration and development. The Vedic Dharma as revealed in this mantra conveys this blessed message to mankind : Do not despise the world ; neither shouldst thou neglect it ; but rather shouldst thou study it and use it as a means of securing spiritual prosperity." We must have the one in order to get the other ; for, both are essential. Suppose one man takes pity upon the wretched condition of another man and places him amidst prosperous surroundings : it is clear that without proper spiritual equipment, all will be lost in a short time. This explains the very common historical phenomena of the rise and fall of nations, peoples, and individuals. When the initial amount of spirituality instead of being augmented is in any way diminished steadily the downward movement sets in, which if not arrested in proper time by increasing spirituality will lead to utter prostration. The greater the worldly prosperity, the greater is the need for increasing the initial charge of

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spirituality. Hence the mantra assigns the first place to spirituality, to the culture of the heart, soul and spirit, without which nothing can endure. Study the whole of creation, the work of God, and learn from it the nature and characteristics of its Maker and then try to assimilate these into thy own being—thus thine heart can be made godly ! The more you study the world the more you will learn about and appreciate the greatness of its Maker. Hence we insist upon that right sort of education —of the heart, head and hand, spiritual, intellectual and physical—through the medium of the chief vernacular of the people, yes this right sort of education is the greatest need of the times. Truth is the great Saviour of Man. For Truth is the foundation of Justice and Freedom. The heart of the people must be illumined by the light of Truth and hence the vernacular must be the medium as it alone can reach the people's heart, touch it, and move it. But we must not forget that the Truth which is to be placed before the people must be all-sided and not one-sided. It must be the "whole Truth" which can develop the "whole Man." That is to say, Truth, physical, intellectual and spiritual. We have already said that the physical part of man ever hankers after physical wealth, and the intellectual part of man, after intellectual wealth, just as the spiritual part, after spiritual wealth. We have seen what the mantra says about the spiritual side of man which is the main theme of the prayer. Let us now see what it has to say about the physical.

गावो नयव सेप्वा (*gavo na yavaseshu a*) "*As cows delight in green fields*"

Do we, in India, who shut up cows in gloomy pens and feed them with stable garbage possibly know what can be the dearest thing nearest the heart to these harmless creatures? But our Vedic forefathers say that to graze and roam over green fields, pastures and meadows was the dearest thing to the heart of a cow. Elsewhere in the Rig-Veda I, 164,

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40 the cow is addressed thus :—Eat nice green grass and always drink pure water grazing and roaming over green meadows to thy heart's content ; thus be thou prosperous, with plenty of fodder and, then, O never-to-be-killed-one may we too be prosperous" Well, that was the opinion of ignorant shepherds. But to day we are so far advanced in civilisation that even men do not care to drink pure water while we allow our cows to quench their thirst at the city drains ! Such is the tremendous rate at which the people of India are progressing that while only a generation back we could see cattle leap forth into green fields we now see them fed upon stable filth ! Being so much advanced our people cannot understand the full force of the expression "As cows delight to graze and roam over green meadows". But to savage hearts and ignorant minds that expression conveyed an intensity of joy, delight, and love and a depth of tenderness, feeling and fondness which we can know only if we go back to that primeval state of simple sublimity !

This expression, however, stands for the whole of what we may call material wealth and physical prosperity. It represents all that after which the physical part of man hankers It denotes the whole of physical prosperity and material well-being. Thus it serves two purposes : as a simile, and as a representative. As a simile it tells us that our hearts must be so green, so fine, so fair, so fresh that the Lord may delight in them as cows do in a green field, it tells us to refine our hearts so that they may be dear to the Lord. And representing physical prosperity it tells us that it is desirable and essential in so far that it may serve the main purpose.

मर्य इवस्व ओक्ये (*marya ivasva okye*) *As man delights in his own home.*"

To man what is the most delightful of spots in the whole world ? What is the most blissful ? What is the

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most sacred ? What is the holiest of the holy ? What is the Kasi of the Hindus, the Mecca of the Moslem, the Jerusalem of the Christian, and the Gaya of the Buddhist to man in this world ? What is the dearest, fondest, happiest spot? Home, home, sweet, sweet, home ! And why ? Because it unloads the crushing burden of cares and anxieties from off the shoulders, it washes away the dust of lust and greed from off the feet, it bathes the heated mind and restless soul in cooling showers of peace and rest, it feeds the hungry frame on the sweet plate of love, it throws round the neck the fragrant garland of pure joy, it smears the body with the sandal-paste of whole-hearted delight, and it lulls the languishing spirit to the refreshing slumbers of quiet confidence, faith and trust ?

Well, have we such homes in India ? Alas ! How can we have such homes when the very speech of the home—our mother tongue is not used in schools, colleges, universities, courts, and offices ! How can we have happy homes when the original pure faith and creed of the home, instead of being taught and explained and illustrated in the schools is held up for derision and mockery by mere scoffers. How can we have blessed homes when the free air and light of the heavens is carefully shut out from them by the thick walls and curtains of ignorance, superstition and suspicion ? How can we ever expect our houses to be real homes, sweet happy blissful homes—veritable spiritual Artesian Wells—until and unless these various adverse circumstances are not remedied by reinstating our mother-tongues, by re-installing our principal vernaculars upon the Seats and Thrones of Learning, Justice, Business and Office ! Until then we cannot understand the full force and significance of the simple yet sublime expression "As man delights in his own home" which the Rishi uses in his prayer ! Until the flood-gates of Truth, Knowledge and Wisdom are thrown open to the people through the medium of the principal

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vernaculars, we cannot know, we are not worthy to know, the blessings of happy homes! Until the "whole Truth" is given to our people, they can not be a "whole people"! Do we want to have again happy homes, green fields and pure hearts? Then must we give to the people the right sort of education we have all along been advocating.

The greatest friend of man is he who tries to increase the number of green fields, happy homes and heavenly hearts—Spiritual Artesian Wells—around him in this wilderness of struggle, strife and sorrow; and the worst enemy of man is he who tries to decrease the number! Ye people of India! Your land was once full of these green fields, happy homes and heavenly hearts. Will ye not try your best to raise your land to that eminent position again and then to raise the condition of the whole of mankind? This sublime universal Vedic Prayer has shown you the way how to regenerate yourself and others: you have only to follow its teachings now. Use your whole time, whole strength, whole breath, whole life—dedicate them and consecrate them—in and to and for this most sacred cause: the spiritual regeneration and harmonious development of mankind! First develop yourself harmoniously and then help others. Be yourself a "whole man" and then you can make others "whole men." For this purpose pray incessantly thus: "As cows delight in green fields and as men delight in their own homes, so do Thou, O Lord of Bliss, deign to reign supreme with heavenly delight in our hearts."

Summary and Conclusion.

We began with a short simple Vedic Prayer. We found in it a beautiful arrangement. Further it unfolded deep original sublime meaning and purpose. It revealed the nature, scope and purpose of Vedic Dharma of Harmony. It explained the nature and constitution of

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Man and Nature. It threw a flood of light on the ever-pressing problem: the regeneration and harmonious development of Mankind. It solved the most intricate questions of Education and Society. It told us how to keep our fields, treat our animals, manage our homes, educate our children and build up our society, nation or empire on the sure basis of Harmony, of Truth, Justice and Freedom, and of Love, Devotion and Friendliness. It made easy the difficult Path of Yoga. And above all it showed how to secure the Bliss of Immortality and Perfection. We wondered how a short prayer could do so much! Was it all the fancy of our silly brain? Or did the sublime prayer-song proceed from a really saintly, sublime heart of a noble Rishi?

Well, whatever it be, we began with a short simple Vedic Prayer and ended in discovering a panacea for all the ills of life and evils of nature; and what do you think, reader, it was? It was and it is and it will be: Right sort of Education—of the Heart, Head, and Hand—Spiritual, Intellectual, and Physical imparted through the medium of the chief vernaculars of the people—a sound thorough System of vernacular Education, spiritual scientific and practical! Ye people of India, prove yourselves to be the noble offspring of a great and noble race of Spiritual Giants, the Aryan Rishis?

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ISLAM AS A WORLD-RELIGION.

(By Her Excellency Princess Mary Karadja.)

Having learned that Mr. Kwaja Kamal-ud-din-during his lectures at Lahore—used my name in connection with the propaganda work actually carried on by the British Muslim Society, and that he gave his audience the impression that I have shared the views upheld by the said Society, I think it necessary to define clearly my attitude so as to avoid all misunderstandings.

Mr. Kwaja paid me a visit 2½ years ago at my castle in Belgium. I had never met him before but listened with great interest to the plans he exposed. He stated that he desired to expound in Christian countries the beauties of the Islamic Faith, so as to diminish the unjust prejudice actually prevailing in Europe against the great Prophet of Arabia. It is an undeniable fact that Christian Communities are, as a rule, bitterly antagonistic to the Muslim Creed of which they only possess crude and distorted notions. It is most unfair to speak contemptuously of the wonderful man, who succeeded in transforming the wild hordes of his native land into comparatively God-fearing and law-abiding citizens. Personally I much disapprove of this haughty and uncharitable attitude and am always ready to investigate with sympathetic interest the creeds of other races. *The friendly reception extended to a representative of Islam was in no way due to my desire of becoming a Muslim, but to my desire to be as good a Christian as possible.*

Mr. Kwaja did evidently not understand that !

To express esteem for Islam as a religion of the past, is one thing ; to proclaim it the religion of the future is something quite different.

The Religion of the future must be based on Deeds not on Creeds ; on Charity, not on Faith. Its frame must be wide enough to embrace every conception which has help-

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ed humanity to evolve. There is ample room for Islam within that frame, side by side with Christianity and with the Divinely inspired religions of the East. No religion that advances claims to Monopoly is suitable to be the Religion of the Future.

I regret to add that the activities of the British Muslim Society appear lately *not* to have been confined to the laudable work of removing unjustified prejudice but have extended into a vigorous proselytising campaign. I feel no sympathy at all for these efforts. I am glad to see Christians transformed into friends of Islam ; I deplore to see Christians transformed into Muslim converts. *Friendship creates a bridge ; apostacy widens the gulf*.....Every form of "conversion" is to me repellant. To change one exoteric religion for another is merely to run round on the surface ; it is infinitely better to plunge in order to reach the esoteric kernel which is identical in every religion. What we need is to understand perfectly the religion we already possess—whichever that may be—and then to live up to its highest standard.

The *Islamic Review* has lately contained a few articles which are likely to alienate the sympathy of its Christian friends. Attacks on the Bible and its teachings are *not* conducive to augmented appreciation of the Qu-ran ! Such attacks are invariably due to defective comprehension of the Inner Meaning of Scripture. It is unwise to criticise what we fail to understand.....

I consider it to be a great mistake to attempt to "convert" people by proving to them that their religious conceptions are erroneous. It is far better to bring about a modification in their views by imperceptibly substituting higher notions.

If I saw a man earnestly worshipping a stone or a stock, I would not offend his feelings by saying ; "Poor deluded idolater, thou art paying homage to inanimate

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things." "I would say" "My friend, there is a great Mystery connected with this stone and this stock, which renders thy devotion quite comprehensible to me. Art thou aware of this Mystery?" And if he replied: "No!" then I would ask if he wished to learn it; (I would not attempt to widen his spiritual horizon without having first obtained his eager and glad consent). By gently introducing the thin end of the wedge, I would drive into his mind a multitude of new conceptions. I would tell him that the "Sacred Stone" crops up in every religion: the Muslim venerate the Kaaba, the BLACK STONE at Mecca; the Jews placed a RED STONE in their Temple at Jerusalem; a WHITE STONE is promised to the Christian, "who overcometh," (Rev. II: 17)* The production of the CUBIC STONE is the object of all masonic labour and the PHILOSOPHER'S STONE is the ardently desired reward of the Alchemist. The New Jerusalem is pictured in Rev. XXI: 16 in the shape of a CUBE; well-directed human labour has to transform the rough block of primitive matter into a highly polished stone of perfect proportions; *Regenerate man must evolve out of the savage.*

And what is a stock? It is part of a TREE, the symbol of Universal Life. Supreme Deity is the ever Invisible Root of the Great Tree of Life; the solar systems are branches and planets are twigs. We poor little human atoms are the perishable leaves, which however can conquer immortality by becoming recipients of the Divine Sap.

By speaking in this manner, I would not offend the feelings of my pagan brother by depriving him of his rudimentary conceptions: I would merely enrich him by adding on to them my own. I would enable him to unite in all

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*I may incidentally mention that my name *Karadja* signifies *Black Stone*. I hope with the grace of God to transmute *black* into *white*.

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simplicity his prayers to mine ; hand in hand we would adore Him, who is latent in the Stone and the Stock.

The aim of the UNIVERSAL GNOSTIC ALLIANCE, founded by me in 1912 is precisely to create friendly feelings between those who hold different religious views. This can only be done by accentuating the points they have in common and by tactfully avoiding all disputes concerning the rest.

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TO THE FALLE

as played by this type
(*Lord Kitchner*).on. The grim and

I. very day is a ter-

Oh, he could die ne naturalistic
When billows roared and dark clouds spe selfishness,"
He proudly raised his noble head lern civili-
And looked on high. ic ideal ;
Though naught but wave and foe were near
Yet knew the warrior's hearts no fear
'Neath the lone sky.
His was the boon—a warrior's grave,
On crimson field, or darksome wave
Where white gulls fly.
He knew nor life, nor death, nor aught
Save duty's all embracing thought
That scaled the sky.
To principle and duty wed
He knew no other bridal bed
Than that on which his spirit fled
To realms on high.

II.

And lo the world will echo far
The silent death song of a star
That shone on high.
That shone so bright and shineth still
Through darkest gloom and ever will
On duty's sky.
To point the path that they have trod
Who died for duty and for God,
Where heroes lie.
And line the road for other feet,
That road that leads where heroes meet
In halls on high.
And shines the light though clouds hang dark
And rings the distrant echo, hark,
And thus in duty's sacred barque
Thus let *me* die.

A. C. A.

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simplicity his prayers to

adore Him, who is la

THE UPANISHADS.

by Principal Vaswani.

The aim o ing to you this evening, it seems impossible founded by feeling that I have to cover a large field ings betw ad so if I keep you a little longer than I have can on'knowing that he is struggling, to day to fetch some comments of the Truth from a realm rich beyond reckon- air beyond compare. And, perhaps, there will be some justification in dwelling at some length on the subject if I can but show that the subject I propose to consider with you this evening is one of great practical value to us all. I use the expression 'practical value' advisedly for I am convinced that the great things of the Spirit are not a dream but the very soul of human life; to live is to endeavour to conform to some ideals. Etymologically 'believe' is by 'by live' that is 'live by'; and a nation is great in the measure in which it lives by some great Ideals. The people that have no vision perish. Lord Acton made a beautiful remark when he said "Ideas are the cause not the results of public events." The only thing really practical is 'ideas': Ideals, are the constructive force of life

These ideals have been called by different names and classified in different ways, as other-worldism, immanent individualism, intellectualism, socialism, etc., but I think a simple and suggestive classification is naturalism and spirtualism. And so you find, as you review the history of man, that his life has been shaped at different periods by one or other of these two types

The naturalistic and the spiritual.

Thus the French thinkers of the 18th century—the Encyclopaedists as we call them—were dominated by the naturalistic ideals of life: they had, as Morley reminds us in his great Essay on Diderot "earnest enthusiasm for all the purposes and details of productive industry"; but they ignored the Spiritual, the Divine Elements of life; and stu-

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dents of history know what part was played by this type of thought in the French Revolution. The grim and growing World-War of which we read every day is a terrible judgment upon the nations of the same naturalistic Ideal which declares "Religion has its birth in selfishness," "man is what he eats". "Be hard O man". Modern civilization has been dominated long by the naturalistic ideal; hence the crash and conflict of today. And in the

present hour of the world's great agony.

it may yet be the privilege of India to be the world's preceptor and vindicate the Wisdom Ancient that ages not, the Spiritual Ideal which is voiced by the seer-singers of the Upanishads.

When the history of India is interpreted from the Indian standpoint and re-written by some of India's own, filled with passion for the Truth and with faith in the

Mother Immortal

an important chapter will bear upon the influence of the Upanishads on the religious developement of the Indian people. Buddhism has been wrongly regarded as a rival of Hinduism in India. It is forgotten that Buddha's teachings are charged through and through with the wisdom of the Upanishads. The 'completely enlightened one' concerning whom Buddha speaks to his disciples over and over again is also the goal of the Upanishads; the subordination of rites and ceremonies and other externals of religion to *religious life*, is an idea expressed over and over again in these songs of the Souls; and when Buddha asked his disciples to be 'lamps to themselves' remembering that religion was self-reliance, self-realization he did not alone utter his own conviction but also the fundamental conviction of the Upanishads. The Buddhist monks who pursued knowledge and practised meditation and piety and helped so much in building up the great civilization of the Gupta Age, were but in a line of spiritual succession to the earlier poet-seers of India who were *mystical yet practical*,—men who loved the whole of life, who felled oaks and renounced riches

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and served the poor and protected the bird and the beast and guarded the great Spiritual Trust of the Mother whom "the gods and men offered salutation".

The beauty of the Upanishads has been perceived by men of diverse faiths. The books have been translated practically into all the vernaculars of India. Liberal Hindus revere the Books no less than the Orthodox and when Ram Mohan Roy and Swami Dayanand Saraswati initiated Movements of Religious Revival, they turned to the Upanishads and the Vedas as a rich repository of the Truth Forgotten.

Dara Shukoh, the Moghul Prince, felt the fascination of the Upanishads and had them translated into Persian. This Persian version of the books was translated into Latin by the French man Anquetil du Person; French and German translations appeared.

Schopenhauer's Devotional Excercises.

were from the pages of the Upanishads and though in many places he misunderstood the Ancient Books, it cannot be denied that he and through him the philosophy of Germany were influenced by the Upanishads. Neo-platonion and German Idealism owe something to the Teaching embodied in these Scriptures and Sir William Jones pointed out that the Sufees were influenced by the Upanishads. It seems to me we ought to have a clear conception of what is meant by the 'Upanishads.' What is the meaning of the word 'Upanishad'?

The word 'Upanishad' may be analysed into 'Upo-ni-sad' which in English mean 'sitting down near'; so that interpreted radically, the Upanishads are works which embody the teachings given to pupils as they sat down near their Teacher. Sitting down in the beautiful Forests of old, the pupils surrounded their Guru who spoke to them of the Wisdom of Life: they sat in Nature's lap; they had not the chairs and benches of which you are exceedingly fond, so fond, indeed, that you desire to see them introduced

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even in the mandirs and sanctuaries. In ancient times the educational method was one of *fellowship* at once with the Guru and with Nature: the pupils came and sat round the teacher, the acharya, the Guru as he was called; they sat round him: the system of education was not personal as I am afraid, it is to day: how do you expect to secure that personal fellowship today when the teacher is called upon to address a large class of over hundred pupils? The pupils, in ancient India, surrounded their Guru and sat down—where?

Surely not in smoky cities as they do today; the great centres of learning, schools and colleges, were not planted in the midst of the conflict and confusion of city life: they were planted—those forest asrams of old—in the heart of Nature. So it was that the pupils were in touch with Nature. This contact with nature, this communion with the soul of things, played a very important part in the System of Education of which certain hints are thrown out to us in the pages of the Upanishads. The pupil received lectures not in closed doors but in the free pasthways of Nature blooming with wondrous beauty; the teachers were not

arm-chair academicians

whose kultur communicates more heat than light, but men who touched life at the centre, who spoke in symbols—the one effective way of suggesting the profound, saying much in little;—who loved Nature and realised in deeds of daily life that unity of thought and emotion which Navalis rightly regarded as a mark of genius. The most important of the Upanishads belong to what are called *aranyakas*, *i.e.*, 'forest books', and the song of these poet-seers are charged with a feeling born of nature-communion. The primary feature of Hindu civilization in that period was a *feeling of reverence* for Nature such as the modern commercial aggressive civilizations of the world utterly ignore. Modern Education is a light that is afraid of love; Hindu education

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glowed with *ahinsa*, harmlessness, love for man and bird and beast.

Another way of understanding the meaning of the word 'Upanishad' is to analyse as 'Upa-nis-sad', *i.e.*, destroying all sense-knowledge, all passion and prejudice, all ignorance, and evil. Thus Shankracharya in his commentary on the Katha Upanishad says:—"Those who seek final liberation and have obtained the Upanishad shall be delivered from ignorance and evil, for their evil will all be removed and destroyed." The word 'Upanishad', then, will indicate the Science which transcends sense-knowledge and glimpses the Beauty of the Unseen Reality that shines beyond the veil of Ignorance and Evil.

There is another way, too, of interpreting the word: Panini, the great Grammarian, understands by the word 'Upanishad' 'secret', so that the Upanishads record the 'secret', 'the hidden' Doctrine. Now surely the doctrine, the Teaching, of the Upanishads, was *not* secret, hidden in the sense of being the monopoly of a particular caste. The higher thought of the Hindu has always transcended the limit lines of caste. In the Mokshdharma of the Mahabharata, you read of one *Tuladhara* (a Vaisya by caste) "a seller of juices, scents, leaves, barks, fruits and root"; yet this Vaisya is represented as teaching Religion to the Brahman Jagali. Again, is it not the Rishi Parasara who teaches that the truly learned Brahman is one who regards virtuous Sudra as the equal of Brahman? Over and over again do we read of Brahmans going to the Kshatrya kings to learn of the wisdom of higher life. The Brihad and Aranyaka Upanishds speak of Brahmanas as being the pupils of Rajput kings. The Chandogya Upanishad records the beautiful story of Satyakama which shows that the teaching of the Upanishads was not denied on the ground of caste. Satyakama is a foundling and is brought up by a Sudra servant-girl; he is anxious to learn the Upanishads: he goes to Risi Haridromata. "Of what family art thou:

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my friend?" "Satyakama says:–" I asked my mother and she answered, when I was a maid servant, I found thee: I know not of what family thou art : I am Jabala by name; thou art Satyakama." The Rishi is drawn to the boy for the very reason that he does not conceal his low birth and thus speaks the Teacher to Satyakama "One undeserving of Brahma-knowledge is not capable of such frank speech. Child ! Bring the sacred *fuel* : I shall initiate the, for thou has not swerved from truth Birth, Gotra, Caste, disqualified none." Sankracharya in his book called the *Aptavajrasuchi* is careful to point out that what makes Brahmana is not Jati (birth) Varna (color) not even Panditya (learning) but the wisdom of the Spirit: the Brahman is he who knows Brahma—is alone a Brahmana. And do we not read in the Upanishads. "The Eternal is one. He hath no caste" ? And again "whoever beholds all living creatures as in Him and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt." The Upanishads sound over and over again

The Note of Freedom:

men of all castes and color, not men alone but also married women and unmarried girls, were welcome to study Brahma-knowledge, and so we read of Gargi and Maitreyi teaching Brahmavidya and showing, more even than men a profound appreciation of the mystery that is God. The Upanishads surely were not the monoply of a small circle of men belonging to a particular caste. Why then do the books speak of the Upanishads as embodying the Hidden, the Secret Doctrine ? What is meant is that the Doctrine though open to all was open only on certain conditions ; the teaching was denied to those who would not submit to certain disciplines, who would not be equipped with certain preparatory qualifications. These were certain preliminary qualifications to be satisfied by the candidate before the teacher could accept him as his pupil and communicate the him to knowledge, the gnosis of higher life. And don't you think a similar procedure is

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adopted by all of us? Would you blame me if to a student who without passing the Matriculation Examination would ask to be on the College Rolls—would you blame me, if to such a student I said:—"The doors of the College are barred against you, and not till you have passed what is called the Matriculation Examination can you be enrolled as a member of the College. Surely if the Teacher wants to train his pupils and develop their personalities, he needs must propose a method to himself and therefore must demand certain preliminary qualifications of every pupil before the teaching can be given.

What were the preliminary qualifications asked of those who wished to be accepted as students of the Upanishads? The qualifications were two. The first is referred to as

Brahma jignasa

earnest seeking after Brahman; may we not speak of it in general terms as aspiration? Those wise teachers in the past understood that religious truths unlike mathematical ideas could not be communicated to those who were not seeking higher life. Mathematical demonstration is not possible in the realm of religion; religious truths can not be syllogistically proved but must be verified by personal endeavour in the heart within, in the sanctuary of the soul. Hence the necessity of aspiration. And the second condition you know was *heart-purity*. No one could marry as long as he was a student; as long as he consented to subject himself to the dicipline of his acharya, he was a devout observer of the rule of Brahmacharya. To day you see the startling sight of pupils who have entered the *grashtha asrama* already, of boy-fathers and boy-widowers becoming students! surely, not such the pupils who are qualified to enrich themselves with the stores of knowledge, and appreciate the realities of Religion. The docrines of the Upanishads were 'hidden' 'secret' in the sense that they were not to be communi-

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cated to those who did not possess the preliminary qualifications of which I have spoken.

What is the Doctrine of the Upanishads, the Hidden Doctrine, the Secret Doctrine, if you will? What are the Inner Teachings of the Upanishads? The word 'Upanishads' also means *rahasya, mystery*; and the Upanishads embody teachings concerning the mystery on which the *rishis* meditate over and over again—the mystery that shines and shines and ever shines—the mystery that is God. The Chinese Travellers who came to India as Pilgrims to the Shrine of Knowledge and Faith, have recorded that these 5 vidyas were taught in India: (1) Sabda vidya, (2) Silpastha Vidya (concerning arts, medicines, etc.), (3) Chikitsa Vidya (concerning medicines, etc.), (4) Hetu Vidya (concerning natural and moral causes), the 5th vidya was the Adhyatama Vidya, the Science of the 'Interior' life. It is of the Adhyatam Vidya that the Upanishads speak—the Atma vidya, the interior science, the science of the Self—The highest aim of knowledge, says the Chandogyapanishad, is the Atman, the Self. With love and longing in their hearts did they enter upon a study of

the Science of the Self

in ancient India, and in great assemblies some even of India's princes and kings asked questions concerning the mystery of Life, prizing above all earthly things the knowledge of the deep things of the Self. So we read in the Brihadaranyaka Upanishad how when Yagnavalkya unfolds the Science of the Self to King Janaka of Videha, the king is filled with joy and says to the sage Yagnavalkya :— "I give a thousand cows." And stories are told of the kings who gave their kingdoms on such occasions. Other interests engage the world's attention to-day, mysticism is with many a term of reproach, a word for superstition and ignorance: Nordau regards it as a symptom of 'degeneration' and Dr. Heysinger in his book "Spirit

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and Matter before the Bar of Modern Science" said "Somnanbulism is the fundamental form of all mysticism." Mysticism is confounded with spiritualism and the cult of the supernatural; and people ask: "How can there be a science of the Soul?" They forget that after all, this Inner Science, the Atma vidya, like positive science rests upon the testimony of consciousness. I wonder if you paused to ask your self how you perceive the world: the average man will say perhaps, he sees the world direct, psychologically examined, however, perception is a complex process. What you perceive at first are certain sensations and these sensations grouped, classified, arranged, referred to different types and classes, organised by what Kant called the synthetic unity of apperception are built upon into the World. Supposing I ask you the question "How is it you affirm the existence of the World?" Your answer will be "These sensations I experience must have a source;" No lotus without a stem: no sensation without a source: that something which is the source of sensations is what you call the External World: The religious man takes note of what I may be permitted to call "Spiritual Sensations;" you receive certain impressions, certain sensations: you refer them over to what you call the external world: even so the religious man receives certain sensation: that strange uplift, that interior illumination, that inward feeling that there is on him the pressure of an Eternal Somewhat, an Eternal Some One, the rousing emotions and aspirations of his heart, the yearning for what he dare not define yet feels to be

the First and Only Fair

—these experiences are naturally referred over by the religious man to a Source, a Ground, a Cause, a Some One that is God. So it is that *Atmavidya* like positive science rests on the basis of experience. That this experience is not an illusion is borne in upon us as we note the wonderful agreement between mystics of many climes,

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and ages, as regards the things of the Spirit. Read the writings of the seers of India and of the great Christian and Muhammadan mystics and you find there is a remarkable agreement between their Spiritual experiences. They all speak of the doctrine of the Inner Light. "The kingdom of Heaven is within" says Jesus, "God" says Philo "has breathed into man from heaven a portion of his own divinity" "Madam" says the Franciscan to Madame Guyon "you are disappointed and perplexed because you seek without what you have within : accustom yourself to see God in your own heart and you will find Him" "Within man" says Emerson "is the soul of the Holy, Silence, the Universal Beauty, the Eternal One." "I wandered" says a Muslim mystic "I wandered here and there in quest till at last I found the Light within." And how often do not the Upanishads declare that the Self is seated in the 'Cavity of the heart within'? So again you will find that all these students of the Inner Science, the Atmavidya, will tell you that in order to reach the goal, in order to pass into the presence of God, the Fairest one, Purest One, the Unseen Beloved, you must control your senses, desires, and will: the emphasis is always on *life*—not learning. In the Chandogya Upanishad we read that Narada has studied the books, grammar, poetry, etc., but he regrets he is not yet become a student of the Atmavidya that leads to 'the shore which lies beyond sorrow.' The *Kathopanishad* distinctly says :—"The Atman is not attained by learning or knowledge of books" Then again, don't you find that all these seers of the Self—no matter whether they be born in East or West—speak of the same goal as though they all belonged to one Family, One Brotherhood, One Fraternity? The Christian books say the final end of man is 'beatific vision' and 'deification' : the Budhist uses the word 'Nirvana' wherby is meant not extinction of consciousness but only annihilation of lower impulses and desires. The Sufies of Islam speak of 'fanah' which means extinction of the lower, the passing

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into the higher: and the Upanishads assure us that the end of life is Yoga, Union with the Self,

entering into the Lord

as Sri Krishna calls it. So in the beautiful story of one of the Upanishads Nachiketas, son of Aruni, learns that wisdom is in the preception of unity with the Supreme Spirit, the Eternal Self. Pass we on to consider the Doctrine concerning the Eternal Self, the Brahman : and the fundamental teaching of the Upanishada is beautifully set forth in a suggestive story given us in one of these Books.

A disciple goes to his guru, the teacher and asks him the question : 'Master, Tell me what is Brahman"? The ancient teacher, wiser I think than many of the modern teachers, says to his pupils " go thou and meditate." Remember, he does not give the pupil a cut and dried answer ; he does not give him an answer outright, for he—the teacher—understands that the mind of the pupil must be developed ; true education is development from within and not communication of information from without ; and so the story tells us the pupil goes out and meditates and after some period of meditation he comes back to the guru and says to him: "Master ; I have meditated ; Brahman is *anna*" "You understand," I hope, "the meaning of the word anna ; literally it means food and the word anna or food represents the concept matter, so that when the pupil comes to the guru what he practically says is : " Brahman is matter." What says the teacher to him ? A great teacher does not give a dogmatic solution ; he suggests, he co-operates, he helps the pupil to find a solution for himself ; for direct personal perception is the only proof, and so the teacher says to the pupil, "My boy ! go thou and meditate again." And after sometime the pupil comes back to the guru and says " Master ! I have meditated and now I feel that Brahman is *prana* " Pran means 'breath' which represents the concept of 'force,' Brahman is force, Brahman is life, says the pupil to the teacher. And once again the teacher

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says to the pupil "Go thou and meditate" And after some time the pupil comes to the teacher. "Yes, Sir," he says "I have meditated; now I feel that Brahman is 'Manas.' Manas is mind, interpreted in terms of sensations, 'a series of sensations' as John Stuart Mill would say. And once again the teacher says to him. "Go thou and meditate" and the pupil returns and says to the teacher "Master! I feel that Brahman is Vigyana." Vigyana is intellect or understanding. And once again the word goes from the mouth of the master to the pupil, "go thou and meditate." And he returns, so the story tells us, after sometime, after a long time, after the pupil has gone through the purifactory process of tapas and submitted to certain spiritual disciplines. Now the pupil returns: now his eyes and face are lit up with a strange light: now he says to the guru: "Master, I have meditated and now I feel that Brahman is Ananda-Brahman, is Eternal joy." Then comes a remarkable declaration which you find recorded in the Upanishad from which I quote the declaration, according to which all that is proceeds from the heart of eternal joy and shall enter at last into the heart of eternal joy. There we have the fundamental teaching of the Upnanishads concerning Brahman: God is eternal joy. Brahman is joy: in this bold declaration the sages of the Upanishads have recorded their vision of the World-whole, their conviction concerning the final synthesis of life. The first synthesis, Brahman is matter (anna) is so crude, so imperfect; and yet there was a time—not so very long ago—when this view of the universe was regarded in the west as the latest finding of Science and reflective consciousness. So Buchner said "Matter is the foundation of all beings"; and Moleschott said 'Man is the son of parents and nurses of place and time, air and weather, noise and light and clothing". Cynder wrote a book on "Man a Machine". Gradually the idea dawned that matter itself was but a centre of force, that man was not mere machine. Brahman is force (prana) is the next synthesis: but this, too, is incom-

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plete. Spencer was anxious to derive all from an unknown Energy and Schopenhauer traced the world-process to what he called 'will' but which was only a blind impulse or *nisus* of Nature. But surely the Energy of the Universe is not unknown,

the world-will is not blind.

Kelvin and Wallace took pains to point out that one felt justified on scientific grounds to believe that Nature had 'directive Intelligence' Brahman is sensation ; (Manas) is also an adequate synthesis : Mill tried to interpret the universe in terms of sensation and groups of sensations linked by the laws of association : Mill's attempt failed to account for the

Synthesis of Experience ;

he did not grapple with the problem concerning the World Ground, the Source of sensations.

Brahman is intellect, understanding (vagyana) is the next step in the development of the disciple in the story. But intellect alone cannot account for the universe, the world-whole transcends the reach of catagories of the understanding—Bergson has rendered a distinct service to the world of thought by making an effort to show that there is something higher than intellect, and this he calls ' intuition.' Intellect has its limits : it is but one instrument evolved by the universe for interpreting the phenomenal : but to touch Reality at the very centre, we must transcend intellect and develop intuition. The Rishi had an intuition of the World-whole, an insight into Reality and so flaming forth with a profound soul-emotion he declared :—"Brahman is Joy" (ananda). The more I think of it, the more I feel that this is the noblest, the grandest view of God yet attained by man in his irrepressible quest for the truth. " Brahman is Ananda " ; here is a soul-satisfying synthesis of life ; for do not forget that Ananda includes Beauty, Love, Bliss

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Ananda is the Fulness of the Self

communing with the Self : So we read in the Upanishads "The Brahman is verily the Full " Tne Greek synthesis of Life stopped short of beauty and Isocrates the Orator spoke as a representative man of his People when he said of Helen ' She was gifted above all others with beauty, the first of all things in majesty and honour and divineness... care for beauty is to us perfectly a religion." The Roman synthesis of life was still less satisfying and their very word 'religion' (religion) meant that which would *bind* men through *fear* of the gods. Neo-Platoninom was an endevour to rise to a vision of the unseen above the realm of propriety and external forms of beauty ; but the neo-platonist did not like the Rishi, see the *whole* of life and became unjust to the claims of the visible. So Porphry says of Plotinus that he was like a man ashamed of being in the body. Nor did he wish to cure any contemptible bodily aliments or wash his wretched body. The Mediaeval Christian synthesis did well in recognising that man's salvation was in living commnnion with God, but its anti-humanism, its crude dualism, its warfare against the 'world, its neglect of nature, its externalism, its emphasis on obedience to an external authority, its occult of the mirculous and supernatural, its intolerance of free reflective consciousness and its doctrine of hell are a sad disclosure of the fact that it could not glimpse the glory of the vision of the Upanishads.—" Brahman is joy." Turn over the pages of the Upanishads and you find over and over again declarations such as the following :—" The Infinite is joy: there is no joy : in anything finite divorced from the infinite. Even as a grain of rice or the smallest granule of millet, so is the Golden Purusha (Person) in any heart ; even as a smokeless light ; the purush is greater than the sky, greater than ether, greater than the earth, greater than all existing things—that self is myself ; on passing away from hence I shall obtain that myself ; And verily whoever has this trust, for him there is no uncertainty,"

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"There is one Eternal Thinker thinking non-eternal thoughts. He though One fulfils. the desires of many. The wise who perceive Him within their self, to them belongs Eternal Life, Eternal " Peace " " He the highest Purusha (Person) who is awake in us while we are asleep, shaping one lovely sight after another. He indeed is the Bright, the Brahman, and alone is called the Immortal " " The Self of selves, the Ancient Purusha" He who is the ear of ear, the mind of mind, the speech of speech, is verity, the life of life, the eye of the eye.

This truth of the *Antaryamin Purusha* the Indwelling Self, is sung over and over again by the seers of the Upanishads. Man is man because the Eternal Purusha (Person) dwells in him

Humanity is God's own Son

and God is the deepest Self of man. O my friends ! just think of this wonderous idea : each one of you if a child of Eternal Joy: in each one is tabernacled the Eternal self. When the servant gives you a cup in which there is milk more than the cup can contain, milk begins to overflow—does it not ? So have I sometimes thought the universe-thought of it as an overflow of the ananda of the Eternal Self. God's Eternal Self, the Mother-Heart of the Universe overflowing with love continues to travel along the tracks of time, the fields of space, and so it is that finite centres of consciousness-projections on the earth—plane of Eternal Joyspring up. The world is not an illusion, a mere psychological construction ; the world is a Self-utterance of Eternal Joy : Yajnavalkya with his wondrous *darsana* (insight) represented the phenomena of the world as the notes of a lute or Conch-shell : the lute is the Atman-lute on which plays the Purusha, the Ancient Self. The Universe is growing song of Self. How poor in comparsion with this, is the conception of the writer who in an article contributed to the 'Ninteenth Century and After' speaks of 'God's Test by war' or of another writer Max Stirner who

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interprets life as a perpetual combat with things which everywhere are a challange.

Life is Festival of the Spirit

I know you often feel depressed, perplexed, sorrow-smitten on such occasions will you not remind yourselves of this glorious truth that you are expressions of Eternal Joy ? Look within ; in the heart of each one you is shining seat the Eternal. Look within and salute the Silent witness of your souls. Children of toe Eternal are ye all inheritors of Immortality why wander then as beggars, as exiles in the

Father's Many Mansioned House of Life

Realise the God within.

Sense-sight, preception by means of the human eye, is a great gift ; and some there be who have the gift of second sight : clairvoyance they callit seeing at a distance the external objects invisible to the flesh eye : ah ! but a greater gift still is the spirit-sight, the spiritual consciousness which discerns the Infinite to be the Immediate. This consciousness-God consciousness-is in all; only it must be trained.

Of this training of God-consciousness, the Upanishads speak at length and with wodrous eloquence, but my time has travelled fast and I can but refer to it very briefly hoping you will forgive my hurried, imperfect exposition of this part of the subject.

.....Many are the disciplines suggested, many the methods indicated for realising the God within. Thus we read that one method is to be loyal to the highest in us. Be true to what you know and feel to be the Truth I spoke of this is an earlier lecture, as the

Low of Varacity

Be true to your impulses and intuitions, true to the nobles and purest in you and though you grope in the dark, rest assured if you be but loyal to the highest in you, the larger Light will shine on you and you will

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be led by Unseen Hands and step by step to Holy Mount of Vision.

Another method, too, is indicated, it may be called the method of aspiration. In a recent book on 'Psychical Research' Sir William Barret points out that it is proved that one mind can impress thoughts upon another mind. Thoughts do travel from mind to mind, and this is what has been called hetro-suggestion as distinguished from 'auto-suggestion' which takes place when one and the same mind suggests thoughts to itself, and it is true that each one of us can impress a noble thought on himself, we may speak of it in the language of devotion as aspiration. Friends ! be filled with aspiration, aspire, and remember the law of aspiration is this, it comes back to you as an achievement. What you aspire today and tomorrow and for a number of morrows to come shall be secured by you as a rich contribution to your spiritual life. So every day raise your centre of consciousness and whisper to yourself "I am a child of the Eternal Self"and the Infiuite will speak to you through your aspiration.

There is a third method also indicated in the Upanishads, is the method of meditation. Just try to dwell on aspect of God to day and when you have been trained in this discipline for sometime think of another aspect of God, meditate upon that, for sometime : then take up another aspect of God, and so on, you assimilate what you think upon and you become what you asssimilate. As an ancient Scripture puts it " Man is desire, as his desire so his insight : as his insight so his deed, as his deed so his destiny." Therefore is emphasis put on this method in the Upanishads, it is called dhyana in the Books. Collect your self within yourself.

Practice silence, just make up your mind to have a few minutes every morning and every evening, and enter into the shining temple of the heart within. You don't know, my friends, how often we suffer, how often we are

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dragged down, just because of the disturbing influences of our immediate environment. You know one thing, don't you? That the keenest instruments for meteorological observations cannot be used in busy cities just because in these busy cities there are disturbing vibrations. Even so, remember, the soul, the Atman of each one of you must be protected against these lower disturbing influences of your immediate environment and therefore from time to time it is necessary to enter into the sacred shrine, to enter into the world of silence, to practise wise passiveness. And gradually you will find that new light and new strength will come to you. I am in hurry and so I pass on to refer to another method which is the method of entering into fellowship with Nature. I told you how in ancient times instruction was imparted to the pupils when they were in contact with nature. So it was that they carried into their lives the calm and beauty of nature, they practised harmlessness, they learnt to love lower animals. You will remember that charming little story in the Mahabharat of how Yudhistra with his dog stand, before the gate of paradise and Indra permits Yudhistra to enter paradise. But says the great warrior. "Not alone shall I come, not till the gates of Paradise be opened to admit my dog, may I chose to take my seat in the Swarga loka" There you have a beautiful illustration of the tenderness, the true spirit of humanity, which was developed amongst the people of ancient India when they communed with the Beauty and mystery of Nature.

Another method still—that of contact with some pure gracious souls, but there is no time to speak of it. Yet another method and I needs must speak of it, for it is referred to again and again in the Books: it is the method of self-renunciation, the method of absolute

self-devotion to Brahma

I said sometime ago that the Upanishads were a record of the Vision of Eternal Joy which came to India's

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poet-seers in the long ago. Ah, but this vision came to them because they lived lives of self-renunciation. Desire for power, for name and fame, for money and possessions—they renounced to practise the sadhan, the discipline of which the Ishopanishad speaks when it says "Rejoice in the Lord through renunciation". Who knows even the names of the great ones wrote the wondrous poems of the Upanishads ? They stood above the fever of life, yet in the midst of the Stream of Reality, with no anxiety to immortalise their names, their one dear wish to ring out the Secret they saw, not publish the incidents and events of their earth-life. "When all the ties of the heart are severed here on earth" we read in the Upanishads "then the mortal becomes Immortal" Again:—"To them belongs the pure Brahma-world in whom there is nothing false and no guile" The Gita sounds the same note when it says:- "This world is fettered by works, save in the work that has for its end the sacrifice. Work to this end do thou fulfil, O son of Kunti, free from attachment;" and in the Astavakra Gita King Janak:-"how does one acquire wisdom, how is Renunciation secured ? Tell me this, O Master." How superior this Ancient Teaching to what passes current as the teaching of 'modern morality'

the teaching of the superman

who would "engrave new values on new tables" "Exploitation" says an eminent European thinker "belongs to the nature of the living being as a primary organic function. It is a consequence of the intrinsic will to power" As contrasted with this teaching of 'exploitation' is the old Hindu doctrine of Renunciation, The great ones of India forget themselves in their work: and so they wrote a literature and produced a philosophy and helped in the building of a civilization such as the world has not seen again. It was the power of Self-forgetfulness that enriched their lives and through them the life of the India that was. They renounced themselve and so there dawned on them the Vision of the Sipirit of Joy that breathes benediction upon

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the world. The vision which came to them—the seer and sages of the Upanishads is open to you. It is true your environment is different; it is true the wheel of the world today is moving more rapidly than it did in the past; it is true the pressure of the universe upon you is heavy, sometimes so heavy that you feel you cannot bear it. But remember, in you also are the potentialities which were in the great rishis of yore and in the divine economy of the universe each one is called upon to play his part. True we are poor and weak, and have not the riches of the spiritual life which saints and seers possessed in abundance. But remember the Lord, the Brahman, the Eternal Spirit of love and joy needs

Broken souls

there is an ancient story concerning Shri Krishna: disciples ask him one day to partake of a feast: and the great teacher responds to their affectionate calls; after the feast is over Shri Krishna desires to drink water: his disciples run here and there in order to secure some precious cup, in which to give water to the Lord: and then—so the story runs, Shri Krishna's eyes fall upon a broken cup, and pointing to that he says disciples, "I needs must have water in the broken cup" So speaks the Lord to each one of us: "I needs must have water in the broken cup." Our hearts may be broken, our souls not so developed as were those of the teachers of the past; yet have we our part to play.

And the part which *Ishawara* has reserved for us, sons and daughters of India—who else shall play it? This war witnesses the beginning of the end of European civilization: the thought and life of the West have gone astray: who if not India shall bear

Witness to that calm vision

that surrender to the universal, that devotion to the Eternal, which Europe, smitten with ethno-centric and national prejudices, has dishonoured and disowned? Down all the Tides of Time, India has been sustained by the Eternal

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Spirit and is now summon d to bear witness to Ancient Wisdom in the hour of the crash of the world's commercial aggressive civilizations. And so I come to you and ask you—every one of you—to offer your water to the Lord in your broken cup. Remember the universe accepts little gifts; a few grains of dust, a flower, a fruit,—a pure thought, a tender feeling, a noble aspiration, the universe accepts them all. Carry with you the aspiration of this call: in this spirit of self-devotion, the spirit of self surrender to the highest, dedicate yourselves to the Cause of that

higher Culture of the Soul

which in ancient India was called the Brahmvidya,

In the spirit of true culture with your hearts flaming with love, offer your little all. And then what thou? Then he will take you in the Service of Sacred Love.

Then new prophets shall be born again in this Ancient Land;then noble leaders of public life shall appear; then great workers charged with faith in the gracious power of Peace and Love shall come up rooting the many evils which prevent us from making our power felt in the Culture of Universal Humanity.

Then, then may be realised the dream which some of us are dreaming—the dream of a Day when India—whom many sages and seers in the past have blessed—when India shall enter upon her minion to the Nations of the world, shall save the movement of Modern Civilization and Magnify the Ageless Mother the Human Race.

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DIVINE WISDOM.

Importance of Yajna.

1. Whosoever with toil and trouble, kindles the fire both morning and evening, serving thereby the majesty of the Self-effulgent Lord, prospers and acquires affluence, and overcomes the foes of righteousness, his enemies. R. IV-12-2.

2. Thrice in the self-same day, do ye sages and saints, whose presence vanishes want, feed our sacrifice with clarified butter—yea, thrice in this *to-day*. And thrice do ye help us to store of food with plenteous strength, in the evening and at break of morn, ye sages. R. I.—34-3.

3. Far went our earliest supplications to the Lord Supreme and gained us glories that can never be surpassed. They who could not ascend the ship of sacrifice sank down in desolation, workers of evil. R. X.—44-6.

4. Bring forward pleasant hymns, ye worshippers, pour forth your songs and praises, build ye for yourself a ship equipped with oars for transport. Prepare the implements, make all things ready, and let the sacrifice, friends, proceed. R. X.—101-2.

5. Sinless may we ascend this ship of sacrifice, this vessel rowed with excellent oars, divine, that breaketh not. Earth our strong guard, and comparable heaven expanse : the Grace of the Supreme be our guide and our good protector. Yaju. XX,—1-6.

6. May we ascend the excellent ship from defects free that breaketh not moved by countless oars for our weal Yaju. XXI.—27.

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5. Earth our strorg guard as affording us materials for the continuaion of sacrifice, expanse, etc., as receiving and hoarding up the combusted materials for our food.

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7. May my strength and my gain, my inclination and my influence, my thinking and my mental power, my reputation and my fame, my renown and my knowledge or (spirituality) prosper by sacrifice. Yaju. XVIII.—1.

8. May my breathing and my vital out-breathing, my through breathing and my spirit, my thought and my reflection, my voice and my mind, my eye and my ear, my energy and my strength prosper by sacrifice. Yaju. XVIII—2.

. May my energy and my force, my self and my body, my shelter and my shield, my limbs and my bones, my joints and my members, my life and my latter years, prosper by sacrifice. Yaju. XVIII.—3.

. May my pre-eminence and my overlordship, my wrath and my indignation, my pushfulness and my impetuosity, my victorious power and my greatness, my breadth and my width, my height and my length, my increase and my progress prosper by sacrifice. Yajur XVIII.—4.

11. May my truth and my faith, my cattle and my wealth, my property and my enjoyments, my recreations and my diversions, my children and my future children my hymn and my pions act prosper by sacrifice. Yaju XVIII.—5.

12. May my religious rite and my immortality, my freedom from consumption and my freedom from disease, my life and my longevity, my freedom from enemies and my freedom from danger, my happiness and my repose, my fair dawn and my fair day prosper by sacrifice. Yaju. XVIII.—6.

13. May my controller and my supporter, my security and my firmness, my goods and my pleasure, my knowledge and my understanding, my begetting and

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my procreation, my plough and and my harrow, prosper by sacrifice. Yaju. XVIII.—7.

14. May my welfare and my comfort, what I hold dear and what I long for, my love and my gratification, my enjoyment and my substance, my happiness and my felicity, my higher bliss and my fame, prosper by sacrifice. Yaju XVIII.—8.

15. May my vigour and my pleasantness, my milk and my sap, my butter and my honey, my eating in company, and my dining in company, my ploughing and my husbandry, my superiority and my pre-eminence, prosper by sacrifice. Yaju XVIII.—9.

16. May my wealth and my property, my prosperity and my growth, my extensive influence and my lordship, my abundance and my greater abundance, my scanty harvest and my plentiful crop, my food and my satiety, prosper by sacrifice. Yaju XVIII.—10.

17. May my gain and my future gain, what I have and what I shall have, my good road and my good path, my success and my succeeding, my achievement and my contrivance, my thought and my good counsel, prosper by sacrifice. Yaju XVIII.—11.

18. May my treasure and my dwelling, my religious service and my ability to perform it, my object and my course, my way and my going, prosper by sacrifice. Yaju XVIII.—15.

19. May my vow and my seasons, my austere devotion, my day and my night, my thighs and my knees and my Sama-hymns prosper by sacrifice. Yaju XVIII.—16.

20. May life succeed through sacrifice; may life-breath thrive by sacrifice, may the eye thrive by sacrifice,

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may the ear thrive by sacrifice, may the voice thrive by sacrifice; may the mind thrive by sacrifice, may the self thrive by sacrifice ; may Divine science thrive by sacrifice, may knowledge thrive by sacrifice, may sacrifice thrive by sacrifice, and land and sacrificial text, hymns of praise and Sama-verses—known as the Brihant and the Rattantra. By sacrifice, O sages, have we come to light—have become the children of the Lord and have become immortal. Yaju. XVIII.—29.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

History in Ancient India.

By Prof. Bal Krishna, M. A., F. R. E. S., F. S. S., etc.

"*The Indian never knew the feeling of nationality and his heart never trembled in the expectation of national applause. There were no heroes to inspire a poet,—no history to call forth a historian.*"

MAX MULLER'S AN. SANS. LITERATURE, P. 16.—

Indeed, there is no more curious fact in the whole range of historic delusion. When even a great scholar of M. Muller's reputation is guilty of making rash, mischievous and erroneous assertions, weighty arguments are not needed to prove that other oriental scholars must have doubtlessly, willy-nilly, fallen into still greater delusions. We will examine his remarks on the absence of heroes and the feeling of nationality in a future article, but in this we shall try to demolish his remaining assertion.

I. Is it not strange that an erudite author of great renown, who must have gone through the vast range of Sanskrit Literature for writing out its History, should have made such an absurd remark that there was no history to call forth a historian, because any one who runs through Hindu Literature—ancient or modern—can read the abundant and unmistakable testimony of the existence of histories among the ancient Aryans. Let us have a peep into the Atharva Veda which, according to the eminent Occidental scholar—Professor MacDonell, 'represents a much more primitive (*in comparison with the Rig Veda*) stage of thought and in which the spirit of a prehistoric age freely breathes.' We strangely meet with the mention and desirability of the study *of histories* and puranas even in that "*prehistoric*" *record*.

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"He moved toward the great quarter; after him moved out both the Itihas (history) and the Purana and the Gathas stories in verse and eulogies of men. Verily both of the history and of the Purana and of the stories and eulogies doth he become the dear abode who knoweth thus."

ATH. VEDA—XV. 6. 10.

It is this primitive record again which gives us a definition of the word Purana. "He may think himself a knower of the Purana who knows by name the condition of the earth that was before this present form of our planet and which only the wisest sages indeed know."* XI. 8.7. It is also clear from the above that history has been separated from stories and biographies or records of kings, princes and other distinguished personages—that history—according to the Vedic conception of the word—has nothing to do with the actions of individuals but is most probably a chronicle of social events, a record of the ups and downs of a people with well†thought out conclusions that inspire men to follow the fourfold ideal of Vedic life—that of securing action, pleasure, duty and liberation.

II. Now, this separation of history from mere story and biography is no accidental occurrence in the Atharva Veda, but is to be met with also in

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*After writing out this article, I chanced to consult the Vedic Index by Prof. MacDonell. His references to Itihas and Purana in the Vedic Literature are comprehensive enough, but the following remark of his was quite a surprise to me. "Sayana defines a Purana as a tale which deals with the primitive condition of the universe and the creation of the world, but there is no ground for suppoing that this view is correct or for clearly distingnishing Itihasa and Purana." But the reader must have seen that Sayana's definition rests upon the Vedic passage quoted above and hence he was right in separating Purana from History because the former deals with the evolutionary processes of the world.

† धर्मार्थकाममोक्षाणामुपदेश समन्वितम ।

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The Gopath Brahmana I.2.9 The Shathpatha Brahmana XI.7.1
The Taittiriya-Aranyaka-II.9 The Taittriya Sanhita VII.5,11,2
The Brihado Ranayako-IV.1.2 The Aitreya Brahmana, VI.32
IV.5 9 The Kausitak Br., XXX 5
II.4.10
The Kathaka Sanhita-V.5,2.

To remove the doubt of the reader that we may have given our own meaning to the word *Narashansi* (नाराशंसी), we quote the words of Sayana—the great commentator of Veda. In the introduction to his commentary of the Aitreya Brahmana, he says

मनुष्यवृत्तान्त प्रतिपादिका ऋचो नाराशंस्याः ।

"The verses which give an account of individuals are called Nárashansis."

III. But, apart from this evidence, which in itself is sufficiently strong to prove the existence of History, there is abundant testimony in the Brahmanas and the Sutras. It was, for instance, an important rite of the Ashvamedha that its ten days' session was occupied by the recitation of stories from ten branches of learning. These have been mentioned in the
Shatapatha Br. XIII.4.3 *Sankhayana Srauta Sutra* XVI.2
Gopath Br. I.V.10 *Asvalayana Sranta Sutra* X.7.

Leaving aside the few variations in their names and order, we present the list of the Shatapatha as the representative of all :—

Richo Vela
Yajunshi Veda
Atharvano Veda
Angiraso Veda
Sarpa Vidya Veda
Devajana Vidya Veda
Maya Veda
Itihasa Veda
Purana Veda
Samani Veda

IV. It will have been noticed that History has been termed a science and called a Veda along with many other important sciences. But stranger still

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that *history* has been given a more prominent place in the Upanishads which have been called wonderful Books by Dr. Duessen, an eminent philosopher and a dispassionate oriental scholar. Sage Narada names before his great preceptor the Royal saint Sanata Kumara the sciences studied by him. In that list of twenty sciences, history has been designated the fifth Veda, thus making it superior to all other branches of learning, which are :—

Rig Veda	Logic
Yajur Veda	Politics
Sama Veda	Physical Geography
Atharva Veda	Ethics
History and Purana	Astronomy
Grammar	Physiology
Eugenics	Military Science.
Methematics	Science of Poisons.
Astrology	Physical Sciences.
Finance	Sociology.

V. Besides in VII.1-2, 4 and-VII.2-7,7,the Chhandogya makes a mention of history and Purana in the following interesting words :—*Cf.*

"Now, the northern rays are verily the northern honey cells ; (therein) the Atharva Angirasa hymns are the honey makers, the Itihasa and the Purana form the flowers, and the fluids are nectars.

They, the Atharva Angirasa, reflected on the Itihasa and the Purana. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences."

Stripped of its allegory, the passage means that the bee-like Atharva Veda feeds itself on the essences of History and Purana, that it discusses problems of the mundane existence of man and evolutions of nature."

VI I need hardly say that this is not the only evidence of the crowning superiority of our Science of history.

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That great philosopher, statesman and scholar, Chanakya, the prime minister of Sandrakoptos of world-wide fame, has,in his newly discovered *Artha Shastra*, called History the fifth Veda, equivalent in merit to the Atharva Veda :

सामर्ग्यजुर्वेदास्त्रयी । अथर्ववेदतिहासवेदौ च वेदाः ॥

Sama, Rig and Yajus constitute the Threefold Science, while the Atharva and the Veda of History are the two Vedas in particular.

VIII. Our ancestors were without doubt a highly gifted race. They had a marvellous passion for the search of truth in every direction. They were not engaged in developing spiritual sciences alone but the temporal and secular interests occupied a great deal of their attention. This is amply borne out by the irrefutable evidence of Sukraniti wherein we read : "The arts and sciences are infinite and cannot be enumerated. The primary sciences are thirty-two in number and the principal arts are sixty-four. Those branches of learning were : four Vedas. four Upa Vedas, six Vedangas,Six Systems of Philosophy, *History*,*Puranas*, law-codes, theory of sceptics, Economics, Physiognomy, Engineering, Rhetoric. Moreover,he enjoins upon kings the *daily* study of Purana, Narratives,Panegyrics, Newspapers, Law-Codes, Economics and *History* in the latter part of the day.

VIII. Chanakya is not all alone in prescribing the reading of History for princes and kings. Bána, the celebrated author of Kadambari, informs us that the Crown Prince Chandrapida was highly proficient, in this subject, while the king himself used to spend a good deal of his time in the study of History. Fiction, Science of the Vernacular, Pedagogy, Foreign Philosophy, Literature on the customs and manners of countries."

IX. Once again, in the extended list of 86 arts and sciences given in the *Lalitvistara* (edited by Rajendra Lal Mitra, p. 1781) *History* and Purana form the sixty-second

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and sixty-first items. *Champuranayana*[1], *Kadambari*[2], *Sritatvanidhi*[3] all contain detailed lists of the above mentioned arts and sciences with little variations but one and all make mention of the Science of History.

Importance of the Study of History.

We will now present such passages from various Law Books which besides referring to History, show the prominent place given to its study by the ancient Aryans.

X. History is necessarily included by nearly all Law-Codes, Smrities in the curriculum of studies of Brahmacharies. See, for instance, Usana Smriti. III 78.

XI. Yagvalkya I. 45-46 and Katayana XIV 11 lay emphasis on the daily study of history for all house-holders.

But Daksha recounting the daily duties of the twice-born lays down in II. 52 that a horseholder should spend the 6th and 7th parts of each day in the study of the Itihasas (Histories) and Puranas.

XII. Similarly, Vyas has enjoined in III. 10-12 the daily study of this subject to all the twice-born householders, along with the Vedas and the Puranas.

XIII. Apart from this, all Brahmanas have been ordered in III. 4 to study History and teach it to their pupils.

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१ इतिहासागमाद्याश्च काव्यालङ्कारनाटकम् ।
गायकत्वङ्कवित्वञ्च कामशास्त्रन्दुरोदरम् ॥

२ कथासु, नाटकेषु, आख्यायिकासु, काव्येषु, महाभारत पुराणेतिहास, रामायणेषु, सर्वलिपिषु, सर्वदेशभाषासु, सर्वसंज्ञासु, सर्वशिल्पेषु, छन्दःसु, अन्येष्वपिलोकविशेषेषु, परं कौशलमवाप ॥ कादम्बरी पृ० १५० ॥ निर्णयसागर प्रेस

३ वेदास्सर्वे सवेदाङ्गा इतिहासस्तथागमाः ।
न्यायशास्त्रन्तथा काव्य मलङ्कारश्चनाटकम् ॥

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However, there was still greater importance attached to this science. It was held in the greatest esteem and was dearest to the heart of every Indian. None, not even the forest dwellers, hermits and ascetics could be exempted from the study of it; they could not live without the constantly new inspirations and lessons afforded by History. *Harita* has laid down that ascetics should not neglect those three daily duties—Vedic study, meditation and the reading of histories. (Chap. VI. 20.)

XIV. Now we proceed to produce the most important evidence of our great Law-giver Manu, such as ought not to be ignored because it distinctly indicates the deep reverential spirit of the Hindu for the past records of his glorious ancestors. The first Patriarch observes in his Institutes that at the Shradha sacrifice a householder *must* let his guests hear the Veda, the Institutes of the sacred law, legends, *Histories*, *Puranas* and Khilas.'

XV. But this is not a solitary instance in which our science has been prominently mentioned but similar texts are to be met with in at least three other law-codes:—Bandhayana II.14.5; Vishnu LXXIII, 15; Yagvalkya I.239.

XVI. Its mighty importance is again most clearly revealed by a passage of the Mahabharata which declares that true meanings of the Veda can only be sett'ed with the aid of history and Puraná.'

XVII. This is the secret of the injunction of sage Sankhayana who observ s that a father ought to repeat the following words in the right ear of his newly-born babe:—

"Bhuh ! the Rig Veda I lay into thee.
Bhavah ! The Yajur Veda I lay into thee.
Svah ! The Sama Veda I lay into thee.
Bhur Bhuvah Svah ! Vakovakya (Grammar).
History and Purana Om ! All the Vedas.
I lay into thee." (24. S. Grihya Sutra)

Thus, from the very hour of the birth of a child, the ancient Aryans began to impress upon the receptive soul

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the mighty importance of the supernatural knowledge embodied in the Veda and the social as well as the cosmoganic studies represented by History and Purana—all this for the reason that the first impressions should take deep roots in the soul of infinite potentialities and that the torch of knowledge should ever and anon be burning in every heart.

XVIII. The reader is perhaps aware that the opening and conclusion of the annual course of studies in every Gurukula of ancient India were marked by ceremonies in which oblations were poured into the fire by the principal and his pupils for the various dieties, Rishis and the byegone Acharyas—preceptors, as well as the most important branches of study. The very popular Grihya Sutra of Hiranya Kesin has reserved that dignified position for the four Vedas and History and Purana alone—all other sciences being excluded from this worsihp, II. 8. 19.

XIX. But the most interesting testimony of the great superiority and the sacred character of history is afforded by the Asvalayana Grihya Sutra III.2.2, because it has been declared by the saint that by following the study of the Rig, Yajur Sama and Atharva Vedas a student satiates the gods and fathers with the oblations of milk, *ghee*, honey and soma respectively, but by the study of Itihasa (History) and Purana together with its related branches of Gathas, Narasansis, Brahmanas and Kalpas, rivers of ambrosia are offered to gods and fathers. So far as nectar or ambrosia is more desirable for men than either milk, butter, honey or soma, so far the reading of histories and Puranas is more fruitful—for men of the world than the study of the Vedas even.

In the presence of such a mass of incontestible evidence, can or should it be ever alleged that the ancestors of the Hindus had written no historical books? All the preceding detail conclusively proves that they must have made an astounding progress in the advancement of this

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great, popular, fruitful and supremely important branch of learning. The absence of its literature at the present day does not entail that of the past, but it only shows that it has not escaped the merciless attacks of barbaric conquerors, the devastating ravages of time or of the devouring flames. Could Prof. Max Muller be then ignorant of these facts? We think not. Such a wild and a bold statement which is a thorough perversion of facts and amounts to a transparent lie, could be the outcome of some preconceived notions and deep rooted prejudices which so thoroughly warped the mind of this great oriental scholar that he was led to make such irresponsible remarks contrary to all historic facts, otherwise how could he ignore the thirty six prominent references presented before the reader in this article which cover the Hindu Literature from the Vedas, Brahmanas, Aranayaks, Srauta and Grihya Sutras, Upanishads, law-codes down to books on polity, epics and historical models? All of them unmistakably testify to the existence of history and unresevedly glorify its supreme importance in every stage and occupation of man's life.

Now, we hope the preceding testimony has thrown a flood of light upon the insatiable love of our ancestors for knowledge which inspired them to produce a literature—secular and spiritual that is even now after countless revolutions and cataclysms a wonder of the world; in fact, even now to whatsover portion we turn our attention, the feeling of immensity cannot but creep upon us.

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MANY THOUGHTS OF MANY MINDS.

Vernaculars and Social Reform.

We take the following from New India :—

The meeting of the Hindu Social Reform Association that was lately held was of more than ordinary interest, because the opening address, the reasonable shortness of which did not diminish its thoughtfulness, was delivered by Mr. A Madhavaidya the well-known and talented author of many social novels and sketches of great literary merit, both in English and Tamil. His enthusiasm for women's education is so great that inspite of having had to spend most of his time in obscure muffasil places as an officer of the Salt Department, he has given by personal attention such good and liberal education to his daughters that one of them has translated a Tamil novel of his into English—a fact of which any Indian father may be proud. He also belongs to a small circle of friends among whom is Mr. H. S. Srinivas Shastri, who have resolved to get their daughters married only after their attaining maturity. An address by him could not, therefore, fail to be interesting. The subject chosen was "Some Stray Thoughts on Social Reform Propaganda" which is a sufficiently modest title. His address was a strong plea for employing the vernaculars as the media for reform propaganda. He said that now advanced patriots had come to think that all primary and secondary education should be imparted in the vernacular and English be studied only as a second language, that in no civilised country was it possible for a foreign tongue to supersede the language of the millions, that the battles of social reform had to be fought in the home and with the masses, who could take in ideas only if given in the vernacular, that great reformers like Budha and Ramanuja had employed the vernaculars, and that orthodoxy had such a firm hold on the masses because its literature was all in the vernacular. He urged the reformers to set about writing in easy vernacular such as could be understood by our womenfolk and the masses the national versions of the great Epics, expurged of all ideas obnoxious to the reformer, to arrange for popular discourses with and without the aid of magic lantern and to publish in

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the vernaculars pamphlets, leaflets and a weekly or monthly journal. Should he be permitted to say a word of advice to the editor of such a journal, he would suggest that he should coat with sugar as thickly as possible any pill which he meant to administer, and if he could make the coating rosy, all the better.

In this connection he said that Telugu language was in a better position than Tamil, thanks to the labours of Pandit Meeresolingam Pantalu and the consequence was that social reform had taken a deeper root in the northern districts than in the southern ones. The task, no doubt, required large resources in men and money but he did not doubt that both would be forthcoming in sufficient measures."

Re-incarnation and Christianity

is the name of a book written by "A clergyman of the Church of England" and published by Willam Rider and Sons, London. The following extracts from the book will show that it is being widely recogized now that the doctrine of Re-incaration, however opposed it may be to Churchianity, was not unacceptable to the founder of Christianity and its early propagists.

For it is absolutely certain that this doctrine was held by the Jews of our Lord's time, and especially by the class of men with whom He came into the most violent contact; and Christ, while denouncing their errors in the terms we know, never said one word in condemnation of this. Surely if this their deep-rooted belief, had been wrong, He would have said something in condemnation of it.

We find Josephus reproaching the Pharisese for only conceding the transmigration of souls to the worthy (Wars of the Jews, Vol III, chap. VII). Again the tract Zohar, a portion of the Cabbala, which whatever be its exact origin, certainly represents a handing down of a very ancient Jewish tradition, says: "All souls are subject to transmigration, but they do not know the ways of the Holy One; they are ignorant of the way they have been judged in all time before they came into the world and when they have quitted it." We find a testimony

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to the prevailing belief in the opinion expressed by Herod, which seems to have been confirmed by Christ, that John the Baptist was Elias. Again there was the famous question addressed to our Lord by the Jews with respect to the man who was born behind. "Master! who did sin, this man or his parents, that he was born blind." This question seems to me to be profoundly significant. It bears witness to the fact that the askers thought that there might be two explanations possible of human ill-fortune in this life, *viz.* reincarnation and heredity, and they asked which was the explanation in this case. And the answer of Him whom they questioned seems to throw an enormous amount of light on the mysteries of the providence of God. It seems to recognise the existence of both these, as possible antecedents to human destinies, but also to state that there may be cases to which they do not apply "Neither hath this man sinned nor his parents, but that the works of God may be made manifest in him." This reply is full of meaning in every way. If no such thing as a previous life was possible, or if the sins of the fathers were never so visited on the children, surely our Lord would have said so. He would have said, as He did in other cases, "Ye do err". But He does and says nothing of the kind. And His refusal to do this is surely immensely significant.

There is no doubt that many of the Christian Fathers held this view or were more or less disposed to it. Justice Martyn expressly speaks of the soul, inhabiting more than one human body, and says that souls which fail in their duty pass into grosser forms; this is the doctrine of the metempsychosis. Clemens Alexandrians is also said to have held this doctrine; so also Artaobins Rufinus in his letter to Anastasins says that this opinion was common among the primitive Fathers; Origon, especially, perhaps the noblest, and the most learned of these taught this doctrine with great fulness, and in much detail. He regarded the earthly history of the human race as one epoch in an historical series of changeful decay and restoration, extending backward and forward into aeons and our temporal human body as a place of purification for souls exiled from happier homes

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on account of sin (De-Principus). His opinions on the subject are too voluminous to quote. Jerome (Epistle to Avitus) and Augustine (opera 1,294) have passages which indicate that they held this theory in part. The Latin Fathers Synesius Nemesius, and Hilarious defend pre-existence. Synesius expecially has written some very beautiful books and hymns on the subject.

How strongly the doctrine appeals to the author will be evident from the following quotation from the book under notice.

Subject to such limitations we shall find that this doctrine, and I believe this one alone will serve as a hypothesis, which makes belief possible and affords a coherent explanation of the mysteries of existence. And it is one which harmonises with, and makes but a very slight re-statement necessary of the doctrines of our faith. It is one which absolutely conflicts with all perversions and false views of the Christian faith; with that, for instance, which makes Christianity, as Charles Kingsley expressed it, "a soul-saving dodge" or which thinks of it as a scheme which enables men to make the best of both worlds, or makes them think that they can sin and escape the penalty It places the only hope for man in the work of Christ, while excluding all wrong notions of the atonement. And more than all it sheds around the destinies of humanity the joy of an infinite hope. There is an infinity of Eternities before us, as behind us, in which God will be able to work out His plans for His children. When we look up on a starry night at a universe which widens as we gaze, and yet which may be, and no doubt is, but a speck in the infinite whole, we realize the vast-ness of the plans of God, and we in the midest of sorrow and suffering and pain can afford to wait in hope and patience, Our sorrows, our suffering shrink into insignificance. They are but what is incidental to a stage, to one of the infant classes in the great school of God.

They will seem, when we get higher, like the sorrows of our childhood, so bitter then, seem to us now and we can in hope and patience lift up our voices to God at His altar

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and cry; Heaven and earth are full of Thy glory. Glory be to Thee, O, Lord, Most High."

The Common Origin of the Religions of India.

The view that the Veda teaches strict monotheism and is the fountain-head of all religion was first propounded by Bhagwan Dayananda in this age.

The Orientalists have all along been opposed to this view, which was the view of the earliest expositors of the Vedic Religion and the greatest philosophers of ancient India. It is a significant sign of the times that even they are being influenced by Dayanand's view imperceptibly but none the less surely and steadily. Sir Guilford Molesworth, K. C. I. E., read a paper on this subject in a meeting of the East India Association.

The following excerpts from the paper will, no doubt, be read with interest by our readers :—

The Vedas.

The Vedas, or sacred writings of the Hindus, written in Sanskrit, are a collection of hymns, invocations, and prayers, compiled from about 1500 to 500 B. C. and probably some of them are contemporaneous with Abraham. Many of the Veda hymns may sometimes seem childish and commonplace to the European mind, but a strong religious sentiment predominates them. They prove that the Hindu religion was originally monotheistic ; they throw light upon the manner in which the attributes of the one God have led to polytheism, and they furnish wonderful coincidences or parallels with our scriptures which indicate their origin from the same inspiration. The aberrations of mediæval Hinduism are unknown in the Vedas. The principal Vedas are the Rig-Veda, the Yajur-Veda, the Sam-Veda, and the Atharva-Veda. The oldest and most important of these is the Rig-Veda, which the Brahmins believed to have been in existence 3000 B.C., and from it the other Vedas appear to have been borrowed largely. Manu, the great Hindu law giver about 500 B. C., recognising the Veda says :—

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"Whatever doctrine rests not on the Vedas must pass away as recent ; false and fruitless."

Even the laws of Manu, if found on any point to he at variance with a single passage of the Veda, must be regarded as at once overruled.

Origin of Polytheism.

The attributes of the Deity were numerous. As in the Christian religion we have innumerable attributes of the Deity to bring Him down to mortal comprehension, such as the "Almighty" the Omniscient," the "Omnipresent," the "Light of the world," the "Truine God" the "Word" the "Dayspring from on high," Heaven Jehovah, Jove, the Elohim, the Creator, the Preserver, the Paraclete, the Morning Star, the Sun of Righteousness," so in like manner the poets of the Vedas, with the characteristic imagery of the East, symbolised the Deity. The Vedas speak of Dyasus (the bright) Dyu (the sky or heaven) hence Zeus, Zeus Pater, Jupiter, Deus, the Deity, Dieu. Also Varuna (Heaven), Deva (bright), Ushas (the dawn or dayspring), Agni (fire), Indra (day), Prithvi (the broad) Mittra (the sun) etc.

The Vedas show incontestably that all these are interchangeable representing the one God.

"That which is one the wise call in diverse manners Agni Yama... .....wise poets make the beautiful winged manifold, though He is one(Rig-Veda 1, 164)...They call Him Indra, Mittra Varuna Agni ; then is He the well-winged heavenly Garutma .....He was our Lord of All, all that is. He established the earth and sky, who is the God to whom we shall offer sacrifice. He who gives life and strength, in whose hand is immortality and death, who governs all men and beasts. He whose greatness the snowy mountains, the sea, and the distant rivers, proclaim. He through whom the sky is bright and the earth firm (Rig-Veda 1, 2, 121).

Agni (fire) held the earth He established the heavens by beautiful words (Rig-Veda 167).

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Varuna (heaven) stemmed the wide firmament ; He lifted on high the bright and glorious heaven. He stretched out apart the glorious sky and the earth (Rig-Veda VII 86.)

Through want of strength, Thou strong and great God have I gone wrong- Have mercy, All mighty.

Whenever we men, O Varuna, commit an offence before the heavenly host whenever we break the law through thoughtlessness, punish us not for that offence."

It is not difficult to account for the gradual transition from monotheism to polytheism by the symbolization of the attributes of the Deity, thus endowing them with separate entity. The Greek and Roman Mythology affords innumerable examples of this kind. When once the polytheistic element has been introduced, there is no limit to the number of Gods. Every hero becomes a God. Even in our days, a sect has sprung up in India that worships General John Nicholson as " John Nikalsen."

I am not sure that I did not myself run some risk of being deified for a Fakir told me that I was believed to be the brother of Juggernath, in allusion to my connection with railways and the locomotive engine, which is held to be a rival to the car of Juggernath.

In the Veda is found a belief in a personal immortality. " Where is the eternal light of the world ? Where the sun is placed in that immortal and imperishable world, place me, O Soma.....where there is happiness and delight, where joy and pleasure resides, where the desires of our desire are attained, there make me immortal "

Accretions of Hinduism.

Max-Muller, the great authority on Indian religion, has written ; " Does caste, as we find it in Manu, and at the present day, form a part of the most ancient religious teaching of the Vedas ? We can answer with an emphatic. 'No' ! There is no authority whatever in hymns of the Veda for the complicated system of caste, no authority for the degraded position of the Sudras, there is no law to prohibit the different classes of the

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people from living together, from eating and drinking together; no law to prohibit the marriage of the people belonging to different castes ; no law to brand the offspring of such marriages in the indelible stigma..... .....

.....

.....There is no trace in the Veda of the atrocities of Siva and Kali, nor of the licentiousness of Krishna, nor of most of the miraculous adventures of Vishnu. We find in it no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal. There is no text to countenance laws which allow the marriage of children and prohibit the marriage of child widows and the unhallowed rite of burning the widow in the corpse of her husband is both against the spirit and letter of the Veda" "Chips from a German Worshop" Max-muller, Vol. II, P· 311).

Buddhism.

Buddhism was a revolt from the errors and aberrations of mediæval Hinduism. It extends over nearly one-fourth of the human race.

The great moral duties enforced by Buddha are –

" Kill not, steal not, lie not, commit not adultery, drink not strong drink, exercise charity, be forbearing, be courageous, be contemplative ; seek after knowledge."

Bishop Brigandet, in his of life Gaudama, the Buddha of the Burmese,has said:–"Whether Buddhism be reviewed in its extent and diffusion or in the compound nature of its doctrines,it claims the serious attention of every inquiring mind.....Though based upon capital and revolting errors, Buddhism teaches a surprising number of the finest and purest moral truths.....It may be said in favour of Buddhism no philosophic religious system has ever held to an equal degree the notion of a saviour and Deliverer, and the necessity of the mission for procuring salvation, in a Buddhist sense, of man, but by an inexplicable and deplorable eccentricity the pretended saviour after having taught man

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the way to deliver himself from the tyranny of passion lands him after all into the bottomless gulf of a total annihilation." In this last sentence it would appear that the Bishop's view of Buddhist annihilation is mistaken.

Is Nirvana Annihilation.

The meaning of Nirvana (or Nubhan of the Burmese) the great goal to be reached by Buddhism has been a subject of much dispute. At one time Max-Muller held the opinion that it meant annihilation He likened it to the blowing out of a lamp; but later investigation led him to abandon the notion that it involved nihilism. The word Nivana, from Ni, a Negative, and Wana a desire, signifies freedom from desire—in other words, freedom from self or selfishness. It cannot mean annihilation, because Buddha himself in his lifetime, at the close of his first discourse at Benares, stated that he had arrived at the state of Nirvana, and experinced the cessation of desire, and he observed. 'This is my last birth. Henceforth I shall have no other stage ofexistence "meaning thereby that he was not subject to further incarnations to which he had been subject before his attainment to Nirvana.'

In Buddha's Dharmpada or Path of Virtue, Nibbhan is spoken of as a state of happiness, of knowledge, immortality, all of which are inconsistent with annihilation.

Amongst the Sanskrit synonymous terms for Nirvana or Nibhan are 'Achuta' A., not and Chuta, death, a freedom from death—immortality.

Some Missionaries on the Vedic Religion.

In justice to our missionaries, it must be admitted that there are some, and I hope many, who take a wider view of that which is good in Indian religions.

Amongst these may be named the Rev. Dr. Caldwell, S. P. G., Missionary, and afterwards Bishop, in Tinnevelly, who in 1874 expressed the following views in Congress: I recognise in Hinduism a higher element, an element which I cannot but recognise as Divine, struggling with what is

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earthly and evil in it, and frequently overborn, though never entirely destroyed. I trace the operation of this Divine element in the religiousness, the habit of seeing God in all things and all things in God, which has formed so marked a characteristic of the people of India during every period of their history. I trace in it the connection that there is a God, however erroneously His attributes may be conceived, in whom, through whom all things have their being.....Nor need we hesitate to recognise in such ideas a Divine origin, seeing that in every human society, especially in domain of morals, we may always and everywhere see a divine purpose working itself into shape."

The following extract is from the inaugural address of Professor Max Muller at the Congress of Orientalists in 1874.

"I feel the time will come when those who at present profess to be most disquieted by our studies will be the most grateful for our support, for, having shown, by evidence that cannot be controverted, that all religions spring from the same sacred soil, the human heart; that all are quickened by the same Divine Spirit, still small voice, and that though the outward forms of religion may change, may wither and decay, yet as long as man is what he is, and what he has been, he will postulate again and again the infinite as the very condition of the finite, he will yearn for someting which the world cannot give."

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THE NEEDS OF MANKIND.

(Truth, Justice and Freedom).

I.

(By M. A. N.).

सत्येनोत्तभिता भूमिः सूर्येणोत्तभितादयोः । ऋतेनादित्याः तिष्ठन्ति दिवि सोमोऽधिश्रितः ॥ ऋक्० ॥

Satyenottabhita Bhoomish Sorryenettabhita Dyowh Ritenadityastishthamti Divi Somo Hrishritah—Rig Veda.

Truth and Light uphold the world; Law, Order, and Justice regulate its Economic Process; and the Bliss of Freedom Perfection or Immortality is attainable only in Heavenly Harmony."—RIGVEDA, X, 85, 1.

(Free Translation).

"Eternal Truth and Light issuing from the All-prevading, All-evolving Supreme Being uphold the entire universe embracing the earth and heavens; immutable law unerring Order and unfailing Justice proceeding from the Allmighty Ruler do regulate the universal processes of Economic Adjustment everywhere; and the Supreme Bliss of Freedom arising out of Heavenly Harmony is the free gift of the Blissful Supreme Spirit to all who may care to possess it enjoy it and dispense it."—RIGVEDA.

Man, we know, has body, mind and soul; and so man's needs, must of course, have reference to these three separately as well as combinedly. Thus we can conveniently speak of the Physical Needs, the Intellectual Needs, the Spirtual Needs and Individnal Needs. The last is only a resultant of the interaction of the three preceding it. These we may call the Primary or Elementary Needs of Man because they have referred to the individual man who is the basis of Family and Society.

Here we must not forget that man is a social creature, and all men cannot live as hermits or asetics in iso-

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lation, however, splendid or praiseworthy that solitary state may be for a few years or for a few individuals. At any rate we think that the sublime lonely man is only an exception and not a rule. For our purpose we can pass by him as a "freak of nature." It becomes, therefore, necessary to speak of the secondary or social needs of man as well. Thus the needs of mankind fall, clearly, into two groups:—(1). Primary Basic Elementary or Individual Needs, and (2). Resultant Secondary or Social Needs. But, here again, we must bear in mind that the latter are not at all independent of the former, but simply grow out of them as does a tree from its seed. Hence the needs of mankind both primary as well as secondary can all be treated for the sake of simplicity and clearness under the very threefold classification we have given above, *viz*, physical, intellectual and spiritual. They are briefly: (1) sufficient bodily exercise, light, heat or warmth, fresh air, pure water, good food, clean clothing and dwelling, &c. (2) sufficient mind-culture or intellectual equipment, *i.e.*, practical scientific vernacular education, true knowledge and wisdom, &c., and (3) a good deal of heart-culture, soul-culture or spiritual training which can curb and put down the "beast" in man, *e.g.*, selfishness, greed, lust and cruelty, and which can develop the "God" in man, *e.g.*, mercy, love, benevolence, practical philanthropy, altruism, service and devotion to God, man and creature, and above all love of truth, justice and freedom..

Now a little thought will make it clear that all these various needs of mankind come under what we may rightly call the Most Essential Needs of Humanity, *viz.*, Truth, Justice and Freedom. Let us see how. What is Truth? The knowledge of reality; the study of facts, principles and laws; the wisdom due to a clear perception of the real nature of man and his surroundings, *i. e.*, God and Nature. This Truth viewed in this light

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is the greatest and the most essential primary need of mankind; it the first and foremost need. The very first thing man must needs have, and must needs be given, is Truth, Veda, Revelation. Without it man cannot be man; man cannot live and grow and perfect himself. Truth is the one basic principle that underlies the world;" is the very foundation upon which the entire universe rests—can man alone do without it? "Truth upholds the world" says the Veda which is itself Truth—can man alone then hope to go without it? The first primary need of man is therefore, Truth *i.e.*, the true knowledge of Nature, Man and God. One of the noblest commandments of Veda is; "Give this blessed Truth to every man, teach it to each person, preach it to all, give it freely to every one; whether he be born of Brahmin or of a Kshatriya or a Vaishya or of a Shudra or of even the lowest of the low"* Truth is the Great Saviour of Mankind; and therefore it must be given freely and ungrudgingly to them just as God Himself has given it freely in the form of Vedic Revelation for all Humanity.

Well, if Truth is the first need of man what is the next? If man must needs study the facts about Nature, Man and God first; if that be first need as well as duty of man; well, what is the next? We can guess what it is: After knowing Truth man must practice Truth *i. e.*, he must act according to it. *That* is his next need as well as duty. And what is *that*? It is simply another word for Justice. Truth when acted and practised is Justice. If it be granted that the first need and duty of man is to *know* Truth; then manifestly the next need and duty of man is to *act* and practice Truth. After knowledge must come action and *practic*. If knowledge is

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* यथेमां वाचं कल्याणीमावदानि जनेभ्यो ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय ॥ यजु०

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to be gained first, then that knowledge must be acted upon next. So the second great need of mankind is Justice or Practice of Truth. Or, which is the same thing, the second great duty of man is to be just, to do justice and to see that justice is done to all. For, after all, what is the real meaning of the word Justice? Justice means the right action or the lawful deed. Now, it is clear that to do the right and the lawful action we must first know what is right and lawful, *i. e.*, Truth. Hence Truth, *i. e.*, Knowledge of Truth is the first and primary need of man, and Justice, *i. e.*, the Practice of Truth is the second and next need of mankind. And what does the Veda says? "Truth upholds the World and Justice preserves it."

How true it is and how sublime! Men must, therefore, seek to know Truth and then to practise Truth!

In Ancient India Truth and Justice were given and dispensed freely and ungrudgingly. The Ancient Aryan or Vedic Ideal was prompted by a truly divine impulse to impart knowledge and dispense justice freely and liberally. When will mankind approach again that noble heavenly Ideal of Free Education and Free justice, which, as inculcated by the Vedas, forms the most urgent need of the whole of humanity! And let us note here that this sublime Ideal of Free Education and Free Justice imperceptibly points to the third great need of mankind, *viz.*, Freedom. For if mankind must needs have first Truth and then Justice, then, lastly, as a crowning factor, they must needs have Freedom. Our very idea of a Supreme Ruler in all his Greatness and Glory cannot be complete, unless we form a three-fold concept of His throne of Truth, Sceptre of Justice, and Crown of Freedom!

But our readers will ask us: If Truth is the knowledge of Truth and Justice is the practice of Truth, what is Freedom? We answer: just as after knowledge must come action and after action, enjoyment; so if the first great need of mankind is truth (*i.e.*, knowledge of truth) and the

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second great need of mankind is justice (*i.e.*, practice of truth) then the third great need of mankind must be freedom (*i.e.* enjoyment of truth). In Ancient Aryan Philosophy, freedom (मोक्ष Moksha) is synonymons with the enjoyment of the Bliss of Immortality (अमृतम् Amritam).

Thus we see that mankind must needs have truth, justice and freedom; for these are the real needs of Humanity. We must try to help men in securing these three indispensable necessities of mankind. Because they are necessary, nay, they are absolutely necessary for the well-being of man as a whole. We have seen that the primary or basic need of mankind is truth and that the secondary needs of humanity are justice and freedom. The real friend of mankind is he who devotes his life to this triple Service of mankind in helping them to secure these three. Let us all devote then our time, energy and life to this thrice blessed work. A love of truth, justice and freedom is to be found in every human heart: we have only to revive it, deepen it, develop it and establish it firmly in the heart of mankind, for that way lies the regeneration and salvation of humanity.

We have thus arrived at a very important result: what we have to do for the betterment of man in general is to revive, deepen, develope and direct the love of truth, justice and freedom that is to be found in the heart of man in a very rudimentary form. For this purpose we shall have to recognise fully that this love of truth, justice and freedom is a most sacred Divine seed implanted in the human breast and that it is to be dealt with as a solemn Divine Endowment to man to be carefully developed and not mercilessly eradicated. Because there is a sacred divine purpose behind it. We must look upon this love of truth, justice and freedom not as a useless weed to be rooted out but as the indispensable What of Life to be carefully and plentifully grown in the holy heart of humanity. When shall we all learn to look upon it in this true and sacred

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light ! That day will begin a new era in the History of Human Progress.

The aim of all right sound education, the object of all real wholesome reform; and the purpose of all benign sacred Government must all be to firmly establish in the heart of mankind a fervent love of truth, justice and freedom. Any scheme of Education reform or Government that would treat this noble Ideal with scant respect must necessarily remain ill-conceived and, therefore, defective. Truth, Justice and Freedom may well be said to be the very Light, Warmth and Breath necessary for the orderly growth of the soil of Humanity. Hence to have a healthy and vigorous Body of mankind these three essential needs must be freely and liberally provided for. Everywhere around us we see that man is actually starving in the midst of plenty just because we have not yet made up our mind to distribute that plenty among the needy, forlorn brethren of our race. What man wants most is truth, what man needs most is justice, what man lacks most is freedom. Let us, therefore, make up our mind to give these three freely and liberally to the millions and millons of needy starving creatures we find around us. No other work is more sacred, no other duty is more imperative, no other task is more blessed than this !

To sum up: mankind must be given free opportunities to know Truth, to practise Truth and also to enjoy Truth. Mankind must be taught to love, worship and adore the Throne of Truth, the Sceptre of Justice, and the Crown of Freedom. Thus alone can mankind be regenerated ! Thus alone can humanity be elevated ! Thus alone we can have a true heaven upon our Earth ! Thus alone can there be a healthy vigorons body of mankind ! Thus alone we can have attained the Bliss of Harmony !

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THE ETERNAL DRAMA.

Act II Scene i.

(A DESERTED PLACE ON THE OUTSKIRTS OF THE CITY OF CORDIS).

ENTER FALSTIY AND SECRECY TALKING.

By "Jeva."

Falsity—come nearer, wench, and listen. The less noise we make the better for our great cause. I do command thee not to let any one know secret plans and measures. Prove worthy of the great confidence reposed in thee. Yield not to temptations, however luring. Wield thy inborn power with consummate skill. Shield thyself with thy innate strength of purpose. shield thy enemies with thy usual courage. Write these directions well on the tablet of thy heart. Sink them deep into thy soul.

Secrecy—And what am I to get for all this willing service?

Falsity—Why! All these thy services will be duly and respectfully acknowledged in all the journals of the world! Thy name will fly on the fleet wings of fame to all the ten corners of the globe! Just think of that, wench! Is that a small thing in thy tiny little eyes? Is that not enough for thy aspirations, ambitions as well as merits and services?

Secrecy—And pray, what is that if it is not making noise?

Falsity—Thou silly filly! I will rather have thy muddy little brains knocked out if there be no room for sense in them! Art thou, wench, really so foolish as not to be able to see the great difference between making noise after an event and before it? Oh? but I am

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led away by thy folly. Let me return to the point. And now give me thine ears; I mean, listen to me. Thou shalt imprison thy tongue within that dark little dungeon whose doors thou art not to open to any one, but to me. Thou shalt not open them even to thyself! Dost thou hear me!

Secrecy—How am I to eat and drink? How am I to live, then?

Falsity—Thou thinkest eternally of eating and drinking. Are there not other greater things more worthy of our immediate attention and care? Do we live only for the sake of eating and drinking? I shall tell thee what thou shalt not die if thou obeyst me. Even supposing thou diest, why then thou shalt be exalted to the highest enviable position of a martyress! They may even deify thee! Just think of that! Is that an honour? Whenever thou art tempted to open thy lips, bring before thy mind such great honours, such high fame, such noble distintions as all men will in future willingly bestow on thee!

Secrecy—O Falsity, Falsity! How thou art luring me into false fancies and phantasies! O Falsity; how thou art weaving round my neck those filmy cobwebs of thy artful guiles, now with thy bewitching smiles and now with thy everlasting wiles! Away with thy lies, snares and coils! They are enough to make my dumb self speak out! I am to lay down my precious life for such vile stuff as thy idle imagination can give birth to. Away with thy lures. I will have none of thy creations that like vapour dissolve into the air before the midday sun of Truth! Thou hast no feet to stand on solid ground! Away!

Falsity—I most wanted to see whether thou canst be easily lured, and tempted and won over by the highest flights of fancy after which silly folk do hanker and run! I have entrusted a most vital secret

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to thy bosom, and if thou canst be readily taken in by my enemies who are very numerous and very wary too, then that will sound my death knell !

Secrecy—Oh ! But you have not told me how I am to eat and live if I am not to open my lips. Alas ! If those in authority who readily issue such unnatural ordinances, and try to enforce them had sense enough to see the absurdity of the whole irrational course, they insist upon, there would be less of misery in the world than there is now !

Falsity—Hush ! I shall have the tongue tied to thy teeth with hard wires of iron if it wags like the tail of a cur so unusually and so enthusiatically all of a sudden ! I see a great change in thee now-a-days.

Secrecy—O Proud Authority ! Blind Arrogance ! O Vain Haughtiness !

Falsity—Come, wench ! For O get all about eating drinking and living. What is thy life itself when the great cause we are fighting for is at stake ? Away with thy selfishness! Lord ! How many times should I preach to thee this grand sermon about selfishness ! Wilt thou be eating, drinking and making merry when we are all gone ? Fie, fie !

Secrecy—But you do not practise what you preach so eloquently.

Falsity—Well, let us drop the matter there. No more, I say, no more speak about such trash. We have a great deal to do. And I depend upon thee. Be not afraid of starvation ; nor of death ! I shall have thy lips locked up and thy tongue tied up—however, thou canst sit at my table, eat and drink to thy heart's content in my presence. I will arrange to keep thee above starvation—I promise thee that ! But thou too must do thy task faithfully and honourably as agreed upon.

Exeunt both.

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Act II Seene ii.

THE CLUB-HALL OVERLOOKING THE CRIMSON.

ENTER MERCY AND SYMPATHY TALKING.

Sympathy.—When I look outside from this window I do command a grand panoramic view of the whole of this fine city of ours. Come hither, sister, and just have a look over there. What do you see? Isn't it all splendid! How superb the curves of the crimson wind yonder! Show me another view in all the world that can equal this. Believe me I have travelled extensively all over the globe and seen some of the most beautiful spots in the world. I have climbed the far-famed Alps, I have scaled the giddy heights of the Caucasus and the Andes, I have crossed the proud peaks of the sublime Himalayas, I have ranged over the most enchanting vales of Kashmir and Switzerland—and yet I have nowhere seen the like of this, nor a finer scene than this!

Mercy—I can very well understand you and your sentiment. My geese, you know, are all swans and none of them are ugly ducks. And you know the reason why. Because I have the magic personal pronoun 'my' before mind's eye! And there is in it all the beauty of it all. Show me a person who would dare think otherwise. Although you have travelled much you were born here. I should never forget this fact whenever I hear you praise and belaud the enchanting charms of your native cordis and the crimson. The roundest little Esquimaux and the smallest tiny Bushman can both imagine themselves the tallest Patagonian. Who can quarrel with their creative power of fancy? Charms, grace, and beauty reside no where but in fancy, the all-powerful fancy!

Sympathy—You have something of the philosopher in you which renders you a very valuable and instructive

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companion. I have carefully picked up every pearl that you have dropped from your ruby lips.

Mercy—That too I can very well understand. Many a people, when they apparently seem to praise others, do really praise themselves. For instance, had you nothing of the poet in you you should never have been able to detect what little of the philosopher there might be in me. Your poetic flights of fancy make you a very interesting and pleasant companion !

Sympathy—Oh ! I can never hope to excel you in debating. But yes, I just now remember one thing which I cannot hold secret from you. In all my travels whenever I was obliged to be away from you I suffered much and severely. I have, therefore, made up my mind never to go out on travel without you. I have sketched a programme of another round of extensive world-wide travel—and I tell you we must go together to make our tours really useful and fruitful. What say you to this humble proposal? Do you hear me ? Why, what are you pondering over ? You seem to be absent-minded. Or had you no sufficient sleep last night ? Keep nothing secret.

Mercy—Why is our president delaying ? Has she come by any accident on her way down here ? She loves this blessed work of ours so whole-heartedly that she used to be here always half an hour earlier before the time. But to-day there are just ten minutes to time. She is 20 minutes behind her usual time.

Sympathy—I have already despatched my boy to her house to see—

[enter Patience at a distance running]

Here he is coming. What ho ! How is our President ? Why is she late ?

Patience—Ma'—am, shshshe's illying ill. Wwwants ssce you.

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Mercy—Why ? What's the matter ? It's all so sudden and unexpected !

Sympathy—Poor boy ! He is out of breath ! Come on, sister, let us leave at once and go and see for ourselves. I dreamt a horrible dream—

Mercy—Come, let us go at once and waste not a second ! [exeunt all]

Act II, Secne III—Enter Cruelty and Unrest in a boat across the Azure.

Cruelty—Did he say so to you—or you overheard him? Surely he won't speak about such important matters to others who have very little to do with them.

Unrest—(aside to herself) Poor woman ! she thinks I have very little to do with these matters—she does not know how much I have to do with them; she does not know what great issues are at stake ! (aloud to cruelty) Well, what does it matter whether I overheard him or not ? Suppose I just happened to overhear him; he is a lonley man you know, and like most solitary men he is wont to mutter to himself half-audibly whatever rises uppermost in his mind; in this way I am enabled to know many things about him and his affairs ! But like a faithful follower I must (as I am supposed to) keep them all secret and must not divulge them. Suppose therefore I overheard him—would it affect you adversely in any way ? I don't think that it would.

Cruelty—(feelingly) Then if I am to believe what you have said about him, I am the cruellest creatu e in the world—but I think that you are not serious as one ought to be in all such grave matters—I am afraid you are simply joking to confound me or befool me ?

Unrest—No; never. I am not given much to joking and jesting; I am always serious. Besides, you know, this

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is a serious affair. Passion is like fire. And woe betide her that would play with the fire of passion ! For any one who would contemplate joking or trifling with such grave affairs will have first to consider the price she may be called upon to pay according to the just laws of Nature that are inexorable, you know. Think you I am a fool to play with fire ?

Cruelty—Then I am to believe that he has a strong passion for me.

Unrest—You may or may not believe. You are to decide either.

Cruelty—Oh ! How cruel have I been then ! But is his passion genuine ? I want still to find that out. Supposing he only pretends—

Unrest—Well, you will have to decide that. I mean you will have to ascertain whether his passion is genuine or not. Here's something which entirely touches you both. I am not a prophetess you know. I cannot predict with certainty how exactly your future conduct might shape itself with regard to his future conduct towards you. You must see to it.

Cruelty.—I am not thinking so much of the future as of the past and present just now. Does his past conduct show that his passion is genuine ?

Unrest.—But, I think, and I am only suggesting, you know, I think that much, nay far more, depends upon the future conduct of you both. You will do well. therefore, not only to think of his past conduct, but also of your future conduct. It's a matter that rests entirely between you both. I have nothing to say about it just now. I merely drop a hint for the love I bear to both of you.

Cruelty.—But should I be cruel to myself as I have been cruel to others ?

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Unrest.—You can decide that leisurely yourself. I have no time to spare just now. I can't stay a second longer. You see how hard I have to toil day and night. I am glad, however, to tell you that I know no rest. I hate a sluggish life. Adieu!

Exeunt.

Cruelty—Stay, stay! What! Gone in a moment! Vanished! Leaving me to myself! I am beginning to think that a lonely life is a positive curse. And a new question confronts me now: should be cruel to myself? I never yet thought of this before; it's an entirely new question I have to answer now practically! It faces me with all the vigour, suddenness, and horror it can command! Should I be cruel to myself? It haunts my thoughts like a newly murdered ghost! Oh! how much I would give only to keep it away!

Exeunt.

Act II, Scene IV—Enter Fortitude and Patience.

Fortitude.—Whither are you going, boy? You seem to be half-crazy.

Patience.—I was going to you. I feel lonely and dejected, and so set out in search of you. I am right glad I have at last found you.

Fortitude.—Why! What's the matter with you? Where's your usual patience gone?

Patience.—Miss Love is seriously ill, and the club she founded is not holding its meetings regularly. I feel very much alone and quite 'done up'.

Fortitude.—Her condition is not encouraging. Some say she has been secretly poisoned. Others hold that she is in her periodical fits of distemper. She is often delirious. Probably she is suffering from brain fever. However, we need not lose heart, as all have great faith

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in the undoubted ability add tried skill of the two famons physicians that are treating all.

Patience.—Let us wait and see. We hope all will be well with her soon.

Fortitude.—Courage, courage, let's have courage! There's no need for despair.

Patience.—Naturally she is of very nervous temperament and of delicate constitution. This it is that makes her present malady more and more serious,

Fortitude.—And besides that Mr. Hate's unprecedented activity has given her a shock from which she will long be in recovering. However, we all hope for the best.

Patience.—Owing to this sudden illness of the President some of the members of the club who were planning an extensive tour round the globe have had to give up the idea for sometime. They are all just now concerned with her health.

Fortitude.—Yes. I know Miss Sympathy wrote a note to Miss Mercy to that effect.

Patience.—I saw Peace yesterday. Poor boy! He is mightily disturbed! You could scarcely recognise him! Oh! How lusty and cheery he was, but a few days age! And now what a change, alas! He is a mere box of bones!

Fortitude—How faithfully he served Miss Love! He loved her like his own mother!

Patience.—Come, let's go and divert his attention and see whether we can relieve his heavy heart a little. Otherwise, poor boy, he might go mad or die!

Exeunt both.

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Act II, Scene V.—Verandah in Mr. Hate's Mansion.

ENTER MR. HATE AND UNREST TALKING.

Hate.—Be not afraid. Shake off thy unwonted shyness. Lay aside thy unusual reserve, and tell me frankly how thou hast discharged the new duty I imposed upon thee. Hast thou been able to pilot her feelings, gauge, her mind, and sound her heart? Is she in any way more cruelly inclined or more tenderly disposed towards me? In what mood didst thou find her? Thinkest thou she can be drawn nearer? Has not her wild brutal breast softened even a hundredth part? How? Why doest thou observe this cruel silence so foreign to thy nature? Art thou not aware that she is as lonely and solitary a being as I? Hast no pity upon our common condition? What?

Unrest.—If pity maketh me speak, fear of love taketh away my breath!

Hate.—O! Let me not hear again that hated name!

Unrest.—She whom we hate is dangerously ill! Many think she will die.

Hate.—She won't die; be sure of that. She will live still to give us more trouble yet. Let's therefore no more think of her. Let's rather do our own work and worry less about others' affairs. Tell me more of what thou hast been able to accomplish. Thou art afraid of something and hence thou keepest quiet.

Unrest.—Words come ready as far up as my lips, but thence they evaporate leaving my lips dry and parched up. Something hateful to us both supplies the heat and warmth necessary for their evaporation. I am sure you will hate that something which hinders me from speaking out and not myself.

Hate.—Go on; but keep to the point. Don't wander away. Thou knowest well that if I should hate thee, I should

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hate myself. Tell me what she said when thou didst break my message to her—did she look fiercely or tenderly?

Unrest.—I broke her heart rather, I should say.

Hate.—Speak not equivocally; catch not words only to fling them again.

Unrest.—How can I describe that which we both feel, but we both hate heartily! The best thing would be to bring together you both and see.

Hate.—Well, then, agreed; arrange everything quickly—go, leave me. We think she feels some degree of real tenderness and attachment towards me.

[*Exeunt Unrest.*]

Hence she is afraid to speak out as she is comfounded by a sort of mixed feeling as we call it. On the other hand, I have a long standing passion for cruelty. Only she has been very very cruel to me. However, that's her nature One should forgive her for her blemish. But it's not a blemish at all. I look upon it more as a positive virtue in her, a point of special attention. The more she is cruel, the nearer am I drawn towards her. But a new problem confronts me: "how am I to request Unrest in whose girlish breast I myself thoughtlessly planted some seeds of tender passion during my drunken gambols." I must disillusion her somehow. It's not an easy task though. In my unguarded frolicksome moments I unawares raised some vain hopes in her which I have now to demolish. But I cannot afford to lose her services either which are becoming more and more valuable every moment. I must therefore, think out some way out of the difficulty.

[*Exeunt.*]

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Act II, Scene VI—Anti-chamber to Sick-room.

ENTER TRUTH, WISDOM, CHARITY, PEACE.

Wisdom—All people say they have great faith in your ability, Dr. Truth, and in my skill as well as in Nurse Charity's benevolence. So they have entrusted Miss Love to our treatment and care. You know, Dr. Truth that we have been doing our best; but her improvement, if it is to be real and not deceptive, ought to be gradual and not sudden, nor too rapid. So I think we better leave her to the care of Miss Charity, now that we have done what can humanly be done.

Truth.—Yes; we can't do better. She now requires perfect rest, careful nursin and general attention. And we have no better person for doing that than Miss Charity who besides being a well-qualified nurse is an intimate friend of the patient. She will do the needful according to the instructions we leave now.

Wisdom.—Miss Charity, you know that the patient's condition is very very critical. We have done our best and now you are to do your best. Allow none to disturb her, watch her minutely. Take all due precautions and make regular observations, put them down on paper from time to time, and send them to us. We leave you further these few instructions which you are to follow most rigidly. She has had a dose too great of a most virulent poison administered to her by some villain; and it must be neutralised slowly and cautiously. Much depends upon your nursing and upon the general care and attention you bestow upon her. Now in our absence you hold your friend's life in your palm. We are afraid it will take a very very long time for her complete recovery from the effects of the deadly poison. However, there's nothing to be dreaded if she passes quiet nights.

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Charity.—Peace, my boy, take courage. Wait outside. [Exeunt Wisdom, Truth, and allow none to enter here and disturb. She will be alight in due time.]

(Enter Sympathy and Mercy.)

Sympathy.—Good morning! We came just to know how the patient is doing.

Charity.—Althongh her condition is most critical, yet it is not altogether hopeless. The doctors have enjoined strict rest and silence. I am glad you have come down here. It's very kind of you. You will be of great help to me.

Mercy.—We shall most gladly do whatever you may require of us. I have a look at the doctor's instructions.

[*Exeunt all*].

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REVIEWS AND NOTICES.

I.

English.

The following are the publications of the Christian Literature Society for India, can be had from the Secretary, Christian Literature Society, Memorial Hall, Post Box 3, Madras :—

(*i*). *Plants, useful and wonderful—price one anna, part second.*—The pamphlet contains interesting descriptions of the fibrous plants, of plants yielding dyes and colouring matter, of various flowers, of remarkable trees and curious plants—all very useful to the reader for his general information.

(*ii*). *The Hindu Doctrine of Transmigration by the Rev. Canon W. Hooper, D. D.*—The doctrine of Transmigration is no longer a particular belief of the Hindus now, its truth is being more and more recognised by eminent thinkers both in the domain of Philosophy and Theology all the world over. Materlink considers it the most plausible, and the least repellant to our reason." We have already reviewed in the *Vedic Magazine* (Phalgun 1972) a beautiful book "How we Remember our Past Lives" containing a very strong defence of the doctrine. We have enumerated there some of its striking merits that appeal both to the head and the heart. It is late in the day now for Christians to attack the rationality of this doctrine when they have nothing better to offer in its place. Rev. Hooper assumes the role of an impartial judge in the beginning and counts the great excellencies in the doctrine. According to him, the system of transmigration is a mighty bulwork against Materialism. It is an equally strong support to the instinct of justice which is innate in human nature. It assumes that embodiment is necessary for

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the soul to receive the due reward of its deeds. Immediately afterwards he examines the doctrine with a view to point out its weak points. He boldly asserts that "there is no trace of Transmigration in the *Mantra* of Veda" and his boldness is shared by some of the Orientalists who depend more on mere guess work than on the study in original of the works they criticize. We quote from Griffith's translation of the Rig Veda. "Go forth upon the ancient pathways whereon our sires of old have gone before us. Meet Yama, meet the Fathers meet the merit of free ordered acts in the highest heaven. Leave sin and evil, seek anew the dwelling and bright with glory *wear another body*." (X—14—7to 8.) This from the Veda needs no comment. It is so very clear. Rev. Hooper's criticism is mostly based upon the fact that the doctrine goes against many of the traditions and the current practices of the Hindus. But the false practices and meaningless accretions that have stuck to the once pure religion should not stand in our way while judging a purely philosphical doctrine. The great defect of the doctrine in Rev. Hopper's eyes is that it is both *unproven* and *unprovable*. We wonder if this is so. The doctrine in question is an *hypothesis* and as such it *works*, it *explains* facts and *accounts* for certain phenomena. We find amongst human being differences physical, moral and intellectual that tell so much on their earthly careers. If this Cosmos is governd by an Intelligent Power as all theists believe and if entry into this world is not of our choosing, then how to account for these differences? Transmigration explains those differences more satisfactorily than any other hypothesis yet offered. Rev. Hooper places before us the Christian solution which is given in Christ's answer to his disciples' question about the man born blind who did sin, this man, or his parents, that he was born blind?' Christ's answer was that he was blind,

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that the works of God should be made manifest in him." What works, that of justice or injustice? If of justice then previous life is granted, if of injustice, then human infirmities are attributed to God. Let the reader choose between the two alternatives, the solution offered by the doctrine of transmigration, based upon divine justice, and the solution offered by Christianity which regards human sufferings as occasions for the display of God's works.

(*iii*). *Aspects of the Redemptive Act of Christ by Rev. W. H. T. Gardiner, B. A.*

Rev. Gairdner points out five aspects of Christ's death. (*i*). The death of Christ as fulfilment of the law "Death the gateway to life." (*ii*). The death of Christ as fulfilment of 'Love unto death,' (*iii*). The death of Christ as an act of Heroic Leadership, (*iv*). The death of Christ as overcoming death by meeting it and (*v*). The death of Christ in relation to the fight against sin. He has beautifully illustrated them emphasising the significance of each aspect. We mean no disparagement to the life of Christ when we say that Martyrs in the history of every religion have examplified these very aspects, in the crowning act of their lives—the final end—the human death. Christians, of course, by their belief in the divinity of Christ, lessen to a great extent our admiration for the courageous fight of Christ against sin and suffering. God and sin struggling is an idea that reason abhors.

SUDHAKAR.

Short stories by "Kusika" with a Foreword by Mr. S. K. Kasturi Ranga Iyenger, B. A., B.L., Editor, "The Hindu." Reprinted from the "Weekly Hindu" and "Social Reform Advocate," Madras, published by the Methodist Publishing House, Mount Road, Madras. Price As. 8. Kusika possesses the knack of telling stories in chaste English. The stories are interesting reading and

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afford an insight into the domestic life of the Hindus and their social customs and usages.

Arya Bhasha (Hindi).

Swargki Sundrian).

स्वर्ग की सुन्दरियां *by Pandit Mahbir Prasad Ghimri. It forms part of the* स्वर्गमाला *series. Price 2 Rs. Can be had of the Manager, Swargmala Kryalya Gahmar.*

It is an excellent book and a valuable addition to Arya Bhasha literature. It is very interesting reading and contains beautiful precepts and sound advice for the benefit of grown up Hindu ladies.

The information it contains on all possible subjects of interest to ladies is encyclopædic and the method of presentment is charming. No educated Hindu lady should be without a copy of this *vade macum* for the fair sex. We cannot think of a better present to wives and sisters from husbands and brothers. The get up is also excellent and the printing extremely fine. We repeat that we cannot recommend the book too highly.

दक्षिण अफ्रीका में सत्याग्रह का इतिहास (*Dakshan Africa men Satyagrah Ka Itihas*) *by Vir Satyagrahi Shriyut Bhawani Dyal (Natal). Published by M. Dwarka Prasad Sewak, Manager, Saraswati Sadan, Camp, Indore (C. I.). Price 1-8.0.* It is a beautifully printed, excellently got up, and finely and profusely illustrated history of the heroic struggle carried on in South Africa under the guidance of that born leader and organiser and apotheosis of spiritual fervour, unselfish patriotic activity and disinterested service—Mahatma Gandhi.

The book records struggles and privations borne by common men and women transformed into heroes and heroines by the infectious example and magnetic personality of sage Gandhi for the sake of the honour, good name and glory of old Ind. A perusal of this thrilling book

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cannot but raise even the most sordid man to a higher plane of thought, feeling and effort, and fire the imagination of the most prosaic and worldly. It is a book which every head of the family should read to his wife and children so that the rising generation of Indians may grow up in an atmosphere surcharged with deep and ineradicable reverence for the political sage Gandhi, and his spirited followers who raised their motherland in the estimation of civilized humanity by their sanctified sufferings and thus converted a foreign and inhospitable land into a place of pilgrimage for their countrymen and countrywomen by watering its soil with their sacred tears and offering a heroic but noble because passive resistance to brutal force employed against them by an all-powerful Goverement backed up by the public opinion of a people full of vain glory and arrogant pride of colour and race. Our countrymen there demonstrated by their privations the superiority of moral over physical force, and thus vindicated the genius of our race which was the first to develop a vital and virile civilization interpenetrated with spirituality and the spirit of *Ahinsa*. Let us hope every one of our readers will buy a copy of this book.

Urdu.

Satya Updesh Mala. Compiled and published by M. Rajpal, Sub-Editor, "The Prakash" and Manager, the Saraswati Ashram, Lahore. Price ten annas.

M. Rajpal has rendered a distinct service to the Urdu-reading public by reprinting in book form the beautiful and elevating discourses delivered by Shri Swami Satayanandji for some years past Swami Satayananda is decidedly the most popular speaker in the Arya Samaj. Not only is he a master of mellifluous oratory, but withal he has such a wonderful command of spoken literary Arya Bhasha(Hindi) that the most common place subjects and the tritest precepts of morality when presented by him not only lose all insipidity an vapidity but also acquire an irresistible charm

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His elevating discourses instinct with a lofty note of practical morality and spirituality have afforded delight to thousands Although in cold print they cannot but have lost the peculiar impressiveness that goes with voice and can be attributed only to personal equation, yet, so faithful is the production by the compiler, the fragrance of personality has been sufficiently retained to make the work under review a charming production and a book worth reading and re-reading. The printing and get up are superb and a beautiful frontispiece of Swamiji has enhanced the beauty of the compilation. There is a preface by the compiler and a foreword L. Wazir Chand, B.A., LLB., the learned advocate who made his mark in the Patiala Martyrs' case. The book is most appropriately dedicated to Mahtama Munshi Ram. We can most confidently commend it to the notice of all to whom spiritual discourses clothed in beautiful language appeal with any force.

Vedic Dharma aur Prachin Tahzib edited and published by M. Rajpal. Price 14 annas.

It is a collection of lectures anddiscourses on historical, religious, metaphysical and educational subjects delivered from time to time by Professor Rama Deva, Editor of this Magazine. His more important articles published in the *Prakash* and translations of some of his articles in the *Vedic Magazine* also form part of the work. There is a preface by the publisher, and a foreword by Pandit Ghasi Ram, M.A., LL.B., President, Arya Pritnidhi Sabha, U.P., There is, also, a frontispiece of Professor Rama Deva.

English.

God as Triune, Creator, Incarnate, Atoner, by *W. H. T. Gairdner. Price 3 annas. Christian Literature Society for India, Madras.*—It is a beautiful philosophical essay written by the author primarily as a reply to Muhammadan objections, and secondarily to defend the Christian faith in general. The idea of the Fatherhood of God and Sonship of Man does

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not find favour with the Muhammadans on account of worldly associations and earthly considerations of the terms used, but the authorhas taken quite a good deal of pains to show that the terms *fatherhood* and *sonship* convey purely moral considerations, and spiritual relationship between two souls. He further discusses the rationality of the idea of Trinity by emphasising the fact that Unity and Plurality are not incompatible ideas. They may not be incompatible in general, but the association with the oneness of God even the remotest idea of plurality is rightly resented by the Muhammadans who have all along jealously guarded the Unity of God. Christians themselves do not believe in the plurality of Gods, then why should they bother to defend their Trinity doctrine which savours of Plurality and in no way clearly emphasises the Monotheistic Faith which they are so earnest to uphold. Though Christian Theology is decidedly superior in some respects to Muslim Theology yet the doctrine of Atonement as the only scheme of salvation sketched by Christians does not commend itself to Reason. Rather it looks derogatory to the Almighty's prestige to assume a human garb,and its limitations to work out man's salvation through His own sufferings which He could very well do otherwise.

II. *The Muslim Fast by Anwar-ul-Haqq—Christian Literature Society for India, Madras—Price* 1¼ *annas.* In this little pamphlet Mr. Haqq holds a comparison between the Islamic teaching regarding Fasting and the Christian teaching regarding it. With the help of Arabic quotations he arrives at the conclusion that Muslim teaching lays much stress on outward observances while Christianity appeals to the inward and spiritual condition of the heart. In our opinion Fasting must always be a meane to an end—the end being the purification of soul. When once it degenerates into an end like the observing of Ramzan by the Muslims, it turns into false asceticism and checks the inward development of our spiritual life.

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III. *In the Light of Theosophy—Theosophical Publishing Society, London.*

A Fellow of the Theosophical Society, discusses in this short volume Theosophical teachings concerning the destiny of Man, Cycles of Evolution as exhibited in the inner and outer nature of man and the theories of Re-incarnation and Karma. The author has in vain tried to give an Indian garb to most of his own arbitrary conclusions—for to read and realize the inner spirit of Indian Philosophy is much too difficult except through the gateway of a first hand study of Ancient Scriptures written in the Sanskrit language. Vedant interpreted as Monism by the author is not the ancientmost philosophy of India and despite his ingenious efforts he has not satisfactorily reconciled with his Vedantic teachings the doctrine of the Freedom of Will and the Problems of Evil. Even the theory of Re-incarnation and the Law of Karma on which he lays so much stress can have no rational basis unless we believe in the separateness of God Soul and Man Soul from all eternity.

IV.—East and West in India by the Hon. Mr. G. K. Gokhale, C. I. E.

The Theosophical Publishing House Adyar, Madras, has begun publishing some very useful political pamphlets to enlighten the public on some of the burning topics of the day. We are sure they will be widely read and appreciated. This is the fifth in the series and contains the uppermost thoughts of that most beloved patriot of India who has been recently removed from our midst by the cruel hand of Death. This paper was read at the Universal Races congress, held in London in July 1911. Mr. Gokhale has traced therein, with his characteristic insight, the root cause of " the estrangement that has taken place during the last quarter of a century, between Englishmen and Indians, especially that class among the Indians which has come, directly or indirectly, under the influence of the education of the West," and has suggested some of the best remedies

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to remove that. His last words are very inspiring. Says he. "When the men and women of India begin again to grow to the full height of their stature and proclaim to the world the mission that shall be theirs, a great stream of moral and spiritual energy, long lost to view, will have returned to its channel and East and West, white and dark and yellow and brown—all have cause alike to rejoice."

V.—Notes on Logic by the Rev. F. T. Shipham, B. A., The Christian Literature Society for India, Madras. Price 6 annas.

These are brief notes on Logic intended for the use of students going in for their Intermediate Examinations. Their extreme brevity will, we are afraid, minimise their usefulness. Students, generally Indian students, are hardly able to expand notes into reasonable answers while being examined. The difficulty lies in the fact that the medium of instruction (a foreign tongue) stands in the way of their healthy expression of thought. The present notes, we believe, are more useful to the teachers than to the students. The author himself seems to be conscious of the fact and consquently says some very useful words in the Preface to the intending users of these notes.

VI.—Mohammad in Islam (sketches of Mohammad from Islamic sources) by the Rev. William Goldsack. Christian Literature society for India, Madras.

The purpose of this life-sketch we give in the author's own words :—"This little book does not profess to offer a complete biography of the prophet Muhammad. As its title suggests, it aims at presenting to the reader a number of pen pictures of the great reformer, based upon purely Islamic sources. It seeks to pourtray the place given to Mohammad "in Islam and by Islam, and for that reason eschews the theories of non-Muslim authors." The author has indeed profusely quoted Mohammadan writers and even

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Mohammadan scriptures to substantiate his own views about Mohammad's personality and his teachings. But the study of this sketch does hardly convince a man that the author has succeeded to point out the real place given to Mohammad by Islam. Islam, we are sure, looks up to Muhammad, even now with feelings of gratitude, love and reverence. The present life-sketch inspires the reader with no such fealings, and perhaps the Rev gentleman in his propagandistic attitude did not consider it his duty to emphasise also that aspect of Muhammad's life which made him great in his days and which gathered him so much following. Did he not rise superior to his times in many things and did he not possess some virtues which made him the idol of his followers in those degenerate times? We believe there are two kinds of great men in this world, firstly those who are great for all times and secondly, these who were great for their own times. Muhammad belongs to the second category, but even then if one points out his drawbacks in the light of modern standards of morality, one should not fail to compare him with the people of his own times to show the salient points of his character which marked him for the great task that he undertook and the great success that he achieved. We do not mean to suggest that the Rev. Mr. Goldsock has not taken pains to collect information or that the information given is in any way untrue but all that we wish to say is that it looks one-sided. In the fourth chapter while describing Muhammad's disputations with the Quraish, the author, again and again, lays stress on the fact that Muhammad could not work miracles and for this he quotes his own words to show that he was void of such power, But then what of that, Muhammad, with his unequivocal faith in the Unity of God, considered it a blasphemy to assume the role of a wonder-working massenger and to pretend and proclaim himself what he was not. Of course as to the fact of his claiming inspiration for himself, we can decide that point by judging the teachings of the

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Kuran in the light of Reason, and we find that they hardly stand the test. In the second chapter of the second part, the author describes Muhammad's proclamation of jehad or his plundering compaings. This shows the weak side of his religion and the appeal that he made to the brutish side of his followers to push forward the claims of Islam. The author quotes (Suratu't Tauba ix 5) "And when the sacred months are past, kill those who join other gods with God where ever ye shall find them and besiege them and lay wait for them with every kind of ambush; but if they shall convert and observe prayer and pay the obligatory alms, then let them go their way for God is gracious, merciful." As to Muhammad's attitude towards women, the author's description inspires disgust and thus in that direction the less said the better.

VII.—Australia and New Zealand—The Home of a new Sub-Race by C. W. Leadbeater. Price 6 annas Theosophical Publishing House, Adyar, Madras.

Mr. Leadbeater is of opinion that the Theory of Evolution can not be fully accepted unless one also grasps the great truth of reincarantion—the one stands for the physical development and the other for spiritual evolution. On these premises he bases his theory of a new sub-race which is beginning to make its appearance on this earth and which will perhaps wield greater influence than hitherto wielded by other nations of the world. He makes some grotesque assertions and fanciful statements to uphold his theory which is through and through tinged with Theosophic Mysticism. Ethnologists may pronounce different opinions guided as they always are by substantial researches in the domain of Geology and Palaeontology. Mr. Leadbeater's conclusions are more or less *a priori*, as is well proven by his tracing of the differentiation of the four *Varnas* Brahmans, Kashttriyas, Vaisyas and Sudras. While according to the ancient authoritative shastras, these four varuas are differentiated according to

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their inherent charateristics, Mr. Leadbeater thinks that these four classes were differentiated according as they avoided or introduced intermarriages with other races or held pure or contaminated their original race—characteristics. Mr. Leadbeater has given full play to his imagination in these four lectures though the new sub-race of which he talks and the characteristics which he attributes it are yet out of sight and no visible signs of them are revealed by contemporary conditions.

VIII.—The College Saint Mark by C. B. Young, M. A, Christian Literature Society for India, Madras, price Annas 10.

This volume belongs to the series of the College Commentaries issued under the editorship of Messrs. J.N. Farquhar, C.F. Andrews and Rev W. E. S. Holland, for the use of educated Indians. The commentary on St. Mark by Mr. Young reveals the great pains that missionaries take to expound and explain the obscure texts of their sacred books to make them easy to understand and accessible to all lay readers. This effort on the part of Christian Missionaries must certainly rouse some earnest students of the Indian sacred scriptures to realize the need of the time and issue small pamphlets with original texts and brief, yet lucid commentaries to give the rightly deserved publicity to the most inspiring teachings of the Veda and the Upnishads so long lying concealed behind the difficult barrier of Sanskrit language. India is deeply spiritual indeed, but her spiritual teachings must be given the garb of modern languages and be made easily accessible to her people. Christian Missionaries are doing so much to enlighten the educated people of this land about the Christian Religion and it is indeed a pity that no effort is being done to enlighten these Missionaries about the true religion of the people which they are misrepresenting so much being ignorant of the real spirit and significance of the ancient Vedic teaching.

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IX. The Systematic and Critical Study of the Eastern Philosophy by Shriyut Pandit Radha Prasad Shastri. Can be had from Brhmchari Ram Ratna—Ratna Bag, Lahore, price As. 8.

This is, we believe, the first attempt made in the Arya Bhasha to give general principles of the various systems of Philosophy both gnostic and and agnostic hither to confined to Sanskrit language and embodied in the Sanskrit books, and as such deserves credit and praise. Translations in Hiudi of Sanskrit Philosophy books are badly needed and every attempt in that direction is welcome. We shall soon find that our ancient philosophic ideas, will once more occupy our attentive thought if similar efforts are continued to give the philosophic thought the garb of the language of our daily use. The book under review is a critical exposition of the ancient schools of philosophy with special reference to their distinctions from one another and a general survey of the causes of that explain their chronology. The first chapter deals with the relation of the recognised systems of philosophy to the "Veda" the word of God. The author is of opinion that the "Veda" is the real source of all philosophic ideas embodied in the various systems that were shaped at different times. He has also traced the influence that the Indian Thought exerted on the Western Thought and has suggested briefly the Historical communications that once took place between su[illegible]n has [illegible] the West and served as the medium of fo[illegible]rms. Continen[illegible] We are not satisfied with the War scenes too may the[illegible] six systems of Indian Philowing volumes of smoke, sile[illegible] the last chapter of terrific manner sometimes. Peaceful p[illegible]oramt be reconseas and silent depths of blue, foaming billows [illegible]tion in and the glories grand and gorgeous you behold a[illegible] walk towards the 'Jhanda,' the Ganges' bank whereon is set flying the Gurukulites' banner of the Great Om.

By the Ganges Banks.

The walk over return to the Gurukula. Sit by the Ganges' bank. Recline on the sloping bund built by the

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the author in the next edition would certainly make the volume more attractive both from the point of view of language and thought. We hope the book will be read with particular interest by those of philosophic mind, eager to see their Bhasha Sahitya enriched by the slowly moving Philosophic Thought.

The Story of Stanley the African. Explorer, Christian Literature Society for India, Madras. Price 1 *anna.*

We recommend this short study of the life of one of the greatest adventurers of modern times to all young men of high aspirations. Born of poor parents and brought up in a poor house till the age of eleven, he rose through sheer force of innate qualities and dogged perseverance. It was he who discovered Dr. Livingstone when he was taken to be lost or dead amidst his dreary travels towards the sources of the Nile. It was he who travelled across Africa, discovered Lake Nyanza, Uganda and lake Tangamjika and various other places of note. He conquered sufferings and sickness, braved all dangers of trackless forests, lived amongst the most barbarous people—all for the sake of posterity. His life would certainly inspire many an adventurous youth.

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The Gurukula Samachar.

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Motto II:—The well are of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

The Evening Walk.

Glorious evenings! Sunset of surpassing beauty! The sky is a veritable wonder in these days. No two moments the same, a huge kaleidoscope disclosing different patterns of hues indescribable. The evening walk, along the Gurukula road, is a delight indeed. So Ganges wards. Waving, living green greets you everywhere. From afar you hear the peacocks cry. The frogs set up a busy chorus. The cricket too is not silent. The birds are at their vespers. Lift your eyes towards the west, see how the setting sun has [illegible] its living light through the fantastic vapour forms. Continents [illegible] there and oceans maps in huge outline. War scenes too may there [illegible] descried. Huge cannon bellowing volumes of smoke, silent artillery thundering in a terrific manner sometimes. Peaceful panorama too. Golden seas and silent depths of blue, foaming billows [illegible] off. These and the glories grand and gorgeous you behold as you walk towards the 'Jhanda,' the Ganges' bank whereon is set flying the Gurukulites' banner of the Great Om.

By the Ganges Banks.

The walk over return to the Gurukula. Sit by the Ganges' bank. Recline on the sloping bund built by the

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Brahmcharis. How cool and refreshing by the Ganges bank! The rumbling rushing waters, the heaves and billows, the river, mad with its merry dance—an ideal place indeed to rest after labour of the day. Stretch yourself at full length and gaze up above. The sky has cleared. To your right you behold the seven Rishis and the Pole Star. Up above you is the Corona. How bright shines Arctuires! Just to the left is Libra opening out towards that imposing sign the Scorpion stretching itself out in that huge length. The moon shines in the Virgo. And so on from star to star and constellation to constellation. Star gazing is a delight by the Ganges bank. All round you are little busy-tongued curious-questioning critical Brahmcharis. They too are busy enjoying the sight or discussing grave problems of their daily experience. They are enjoying their little rest after a busy day's work with their books.

Examination Days.

Examinations are an ever present and ever recurring phenomenon in the modern system of education. I wonder why the Doctors have not yet given us details of this examination bacillus. Any way the symptoms and course of the disease can be easily distinguished. The examination disease is a disease of expectancy. The examination date being announced the bacillus begins curiously enough to generate in the system of the examinee. Anxiety, a busy air, serious attention to books and [illegible] these are the symptoms of examination fever. The disease generally sets about three weeks or a month before the examination date. It lasts upto and during the examination and then the patient recovers, losing only a few pounds of flesh, a little [illegible] complexion and a little strength. Of course, in an institution like the Gurukula, the disease takes a very mild form, but the symptoms are unmistakably present.

Earnest Effort.

But there is another side to the picture. It is glorious for a man to once in a way concentrate his efforts on a

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task and see his powers of carrying through a crisis. The student is just trained for such critical emergencies in life, moments of supeme efforts which one has to be prepared for so often. How much can be done in a day. This is unknown till one has prepared for examination. Here one tests our maximum working capacity. A tone of earnest effort is everywhere in the air. The Gurukula students have passed through this terminal test. Serious study was the order of the day. Those who were steady workers must have had to wind themselves up very little. A good example must they have set to all who risk every thing on this last effort, put off the evil day to th last, when a last sore disappointment sometimes overtakes them. Glad the season of strain is over, and everyone is planning for an outing and change of programme during the ensuing vacation.

Homeward Bound.

The Gurukula tinraft service, our little navigation establishment is rather overworked these days. It is also undergoing its test. From the 6th it will run light rafts a day, its maximum emergency capacity. The professors, some of them homesick, are eagerly looking out for the day when they will be perched on the tinraft and cross the Ganges homeward bound.

Vacation Tours.

The Brahm[illegible] too will go in batches on their vacation tours. They are also [illegible] to enjoy their Gangotri tour. Their mountain climb, their p[illegible]gramme of outing.

Au Revoir.

Good bye till we meet again. Parting s[illegible]s and parting days. Disperse we to our various homes and v[illegible]tion programme. We wish one another a happy time, and on[illegible] Vijaye Dhasmi we meet again. And once more as of yore. Namaste.

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whatever way brought about must be convincing. As
pioneer work it has its faults too. The language could
have been more expressive of Thought and the cardinal
principles of the various systems more logically arranged
and the differences more clearly brought about. We wish

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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

MAGH 1973 AND JANUARY 1917.

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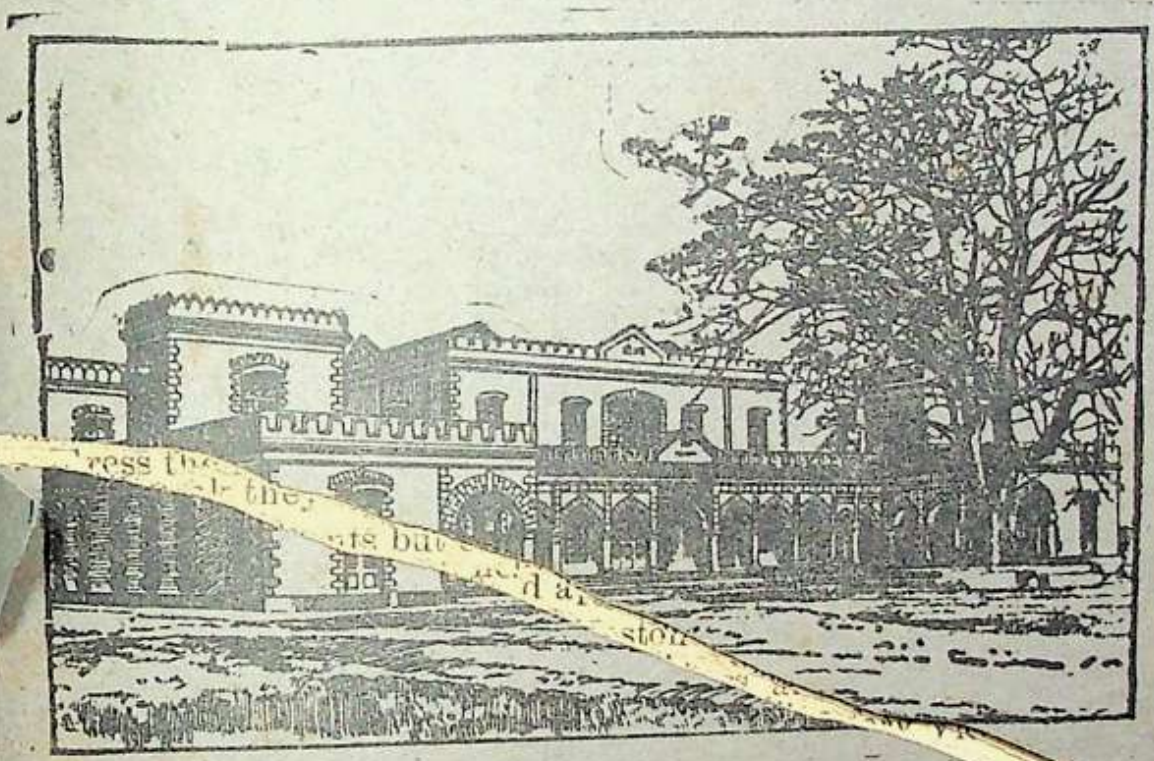

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. X. { MAGH 1973 AND JANUARY 1917. { No. 8.

NOTES.

The National Week at Lucknow.

Britain [illegible] the [illegible]eek at Lucknow was a busy week. The its efficiency was [illegible]nts but [illegible]atellites the Social Conference power of initiative, polit[illegible]d a[illegible] their settings there. For the self-respect and the result was th[illegible]ston[illegible]gue met at the same and ready prey to the incursions of the [illegible] by a veteran as soon as the Romans withdrew. The [illegible] Service can justly lay claim to honest intentions, integri[illegible] and efficiency. But that is not the supreme test by which posterity will judge British Rule in India.

England has ruled over India for 150 years. Can India stand on its own legs to-merrow? The answer of the bureaucracy is an emphatic negative. The negative also

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n-descript, which added to the bustle of that beautiful city. Two of these latter stand out prominently, the "All-India one Script and one Language Conference," and the "All India Arya Kumar Sammelan."

We fail to see the wisdom of holding such a large number of conferences in one week. The crowding in of so many ideas in the brain of the ordinary man and the filling of his mind with so many impressions merely leads to intellectual indigestion and mental dyspepsia.

The mind, in such cases, cannot concentrate on one point or one set of subjects and is bewildered when called upon to address itself to activities all of which are not co-ordinate in character and some of which are concerned with problems which require deep thought.

The practical consequence is that all the other gatherings are regarded as supplementary to the Congress and their programmes are arranged not independently bu t to suit the convenience of the delegates and visitors to the Congress and whlie speech-making goes on everywhere, the deliberations are confined to that assembly only. The whole atmosphere is redolent of Congress politics and no other serious subject fills the mind even to a limited extent unless it directly or indirectly immediately or mediately, relates to politics. Will our people learn wisdom from the experience of the past and hold the annual sessions of other deliberative assemblies either at different pl[illegible] different times of the year? [illegible]omic than

The Indian Nation[illegible]ders like Surendra

This years's session [illegible]sant and Tej Bahadur Sapru and memorable sessi[illegible] Resolution. Mr. Bipin Chandra history of thi[illegible]an eloquent speech on this very subject. Rul[illegible] effective speaker but is, as his antecedents show, an utterly unreliable man. He was at one time for self-government independent of all external control, then he became an Imperialist and now he claims to be a Home-Ruler. He is a talented man unfettered by fixed principles or considerations of consistency.

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wrongs was discussed with knowledge and psychological insight. Mr. Mozumdar laid down clearly as a sound principle of Indian political progress that the educated people of India did not desire fat plums of the public service or, in other words, to replace a white bureancracy, but self-government, *i. e.*, *Government of the people, by the people and for the people.* A country may be free from foreign domination and may yet not be self-governing. Persia, Afghanistan and, to some extent, Germany and Russia are instances in point. Another country may be under the ægis of the head of a foreign land and may yet be fully or partially self-governing. The South African Boer Republic and the Phillipines are instances in point. But the people of no country can be happy and contented to the highest degree unless they learn to manage their own affairs. They will do it in a bungling manner at first, but that can be no excuse for denying them their birthright. A child stumbles and falls many a time before it learns to walk but that does not afford anybody a justification for tying it, in perpetuity, to his nurse's apron strings. A good and efficient nurse guides the child in his efforts to put his limbs to the fullest use ; she does not walk for him. Similarly, an efficient foreign rule stands justified before the bar of History not by reason of its efficiency but only if it fits the natives for self-rule. Roman rule over [illegible] efficient but history condemns it because wrong and inj[illegible] at the price the natives' loss of audience. He is too great [illegible] self-confidence and national Nath and Malaviya are not [illegible] the Britons fell an easy Bhupendra Nath is not self-sacrific[illegible] and the Scots the reins in his hand for long. Tilak being [illegible] Civil Gandhi, possessed of greater statesmanship than [illegible] Surendra Nath or Malaviya and being undoubtedly much more self-denying than Basu or Smarth is, at present, the one man competent and willing to lead this political organisation and he not only aspires to the position of leader but is actually making skilfully directed efforts

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involves a condemnation of British Rule over India and, thus, the bureaucracy, unconsciously and without meaning it, condemns the rule of which it is the accredited agency. But educated Indians, whose vision is not blurred or blinded by vested interests, do not take quite so gloomy a view of the situation.

They argue that British rule has, in a certain measure, called into play the naturally democratic spirit of the people and demand a larger measure of self-government in order that, that rule may be fully justified.

This educated India, steadfast and loyal to the Crown and devoted to the Empire, has realized. They want no reforms in dribbets, for such boons are not worth striving for. What they want, above all, is the power to reform themselves.

In a word, it may be said that the Lucknow sessions of the Congress and the League were Home Rule Sessions.

The President of the Congress went so far as to say that if he was offered a choice between a large number of appointments for his countrymen and a modicum of real, effective Home Rule, he would unhesitatingly take the latter and discard the former. If the nation is enabled to enforce its will, the question of the agency through which it is done is of secondary importance. As the President said, the Congress has advocated the substitution [illegible] powers indigenous for foreign agency more or [illegible] have, doubton political grounds. All the gre[illegible]iety of statement, Nath Bannerji, Tilak, Annie [illegible] of outlook and caution spoke to the Home [illegible]tribution of the other wing Pal also delive[illegible]st party are also essential to steady He i[illegible] and healthful advancement of the nationalist cause. As it is unless some unforeseen factors intervene, his leadership Is inevitable, and all that the soldiers in the fight can do is to appeal to him to rise to the height of the occasion. We have felt constrained to say this because an article in the *Hitvada*, a semi-official organ of the

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A United Congress.

Another feature of this year's Congress was that it was a united session. Both the extremists and the moderates have realized that united the nationalist party stands and divided it falls. Ten years' separation has made both parties wiser. The Congress party is once more a united party with Mr. Tilak as leader of the left and Messrs. Smarth and Bhupendra Nath as leaders of the right and Messrs. Surendra Nath and Malaviya as leaders of the centre. Mr. Tilak is an able man and a clever tactician and he made his mark is this year's Congress. The right is also ably led but naturally it lacks enthusiasm and fervour. The centre is led by orators who are no match for the astute Marahatta patriot whose sucrifices are equalled by the subtlety of his intellect. Mr. Gokhale who was more than a match for Mr. Tilak is, unfortunately, no more. It requires no prophet to predict, therefore, that Tilak will in a year or two capture the Congress entirely.

He is the one man among our older politicians who understands the art and craft of leadership. Mr. Gandhi is, of course, a mighty man in the world of politics, mightier far than Tilak, in fact, than any other living Indian, but he is more of a prophet than a politician. He is, not in the least, an opportunist. He speaks out his ...ress th... and thunders forth his denunciations of The X... ...nts but ... irrespective of time, opportunity or National Congress ... lead the Congress, Surendra and Industrial Conference, ...smen enough to do it, second time the All-India Muslim ... enough to retain place as the Congress and was presided ... ...eat than congressman. ...er

Besides these the Theosophical Convention, which ever since Mrs. Besant's active participation in politics has followed the Congress its annual migrations from town to town, was also held in the same town. There were a host of other gatherings, religious, social, commercial and no

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to obtain the position. Mr. Tilak may be trusted fully to prove a capable leader ; only there are one or two considerations which require specific mention. Tilak Maharaja has as his lieutenants demagogues without stability of character. His opponents say that, though himself the most reasonable and accommodating of leaders, he is sometimes led by his lieutenants into courses of conduct subversive of harmony and peaceful working. Mr. Tilak has suffered for his country and his sufferings have endeared him to his countrymen. He has never yet had occasion to exhibit constructive statesmanship of a very high order. This, we believe, is a supreme crisis in his life as a leader of the party wedded to constitutional agitation. The mantle of Gokhale is about to fall upon him. Will he prove worthy of the trust and, sinking personal differences and laying aside petty considerations of partisanship, so lead the Congress that it may become a national assembly in the real sense of the word? Some think that he has been too much of a wrecker to play the role of a builder successfully. This is unfairly prejudging him. He could not, of course, reconcile himself to the position of a co-adjuctor of Gokhale absolutely self-less and void of ambition as the illustrious deceased of blessed memory, doubtless, was. But he must, by this time, have learnt many lessons and have realized that though enthusiasm and youthful energy which [illegible] bring to the task of national re-construct[illegible] less, a very great value, [illegible]ngress.

breadth of view, sanit[illegible]e Congress was a remarkable which are the [illegible] It was for the first time in the of the nation[illegible]ssembly that a united demand for Home prog[illegible]as formulated in unmistakable and unequivocal terms. The speech of the President, Mr. A. C. Mazumdar, was a masterly pronouncenent.

It was, we believe, the first Congress presidential address in which the supreme remedy for India's political

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Servants of India Society, shows that before the union between the two parties has been fully celebrated by the country, there is a rift in the lute and a faint murmur that Mr. Tilak is not using the overlordship that he has obtained in a broad-minded and liberal spirit. If there is again a split in the ranks of the nationalist party over personal questions or even as regards ways and means, the enemies of Indian progress will rejoice and there is sure to be a set back.

Hindu-Muslim Unity.

What an irony of fate! The Muslim League was originally founded to serve as a counterblast to Congress agitation and Anglo-India hailed it as a fresh weapon to fight with the nationalists. In less than ten years the Muslim League has traversed all the ground traversed by the Congress in 31 years and to-day most of the resolutions passed by the League are, *mutatis mutandis*, echoes of Congress resolutions and the speeches in demand at the Muslim League session in Lucknow were speeches with the Congress stamp upon them. The presidential address might, without exciting a feeling of oddness, have been delivered from the Congress presidential chair. Some congress orators and leaders like Mr. Gandhi and Mr. Bepin Chandra Pal were, in response to the imperious demand of the audience, requested by the President to address the meeting and their speeches were puctuated with applause. [illegible] leading to the Baradari where the League session was held was decorated with mottos some of which were in Sanskrit and Arya Bhasha. All these are healthy signs of unity. The Congress and the League have arrived at a compromise in regard to the question of separate electorates.

The Muslims have abated their demands and the Hindus have shown unprecedented generosity and have met their Muslim brothers half way. In the scheme of self-government approved by the Congress and the League, the

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Muslims do not, in all provinces, get excessive representation. They get it in the U. P., the Bombay and the Madras Presidencies, but not in Bengal and the Punjab. The principle of separate representation for Muslims is a mischievous one. It was an apple of discord which has for well-nigh seven years prevented the non-official majorities in the provincial councils from making their power felt and stopping the passage of or even modifying obnoxious legislation. It is quite true, as Mr. Syyad Nabi Ullah said in his speech at the League, that the Hindus still have a decisive majority and, therefore, representative Government does not become a mockery. But what is there to prevent the Sikhs, the Jains and the Arya Samajists from claiming the title of important minorities to special representation in excess of their numerical strength? If even in politics, there can be a Muslim view point as distinguished from the national standpoint, why cannot there be a Sikh or a Jain or an Arya Samajic point of view. This means further divisions in the national camp and the increase of obstacles in the way of achieving national unity. We can understood that in a vast country like India there should be various shades of *political* opinion, but it is difficult to see what religion has to do with the matter. If Roman Catholics as Roman Catholics do not claim separate representation in England, why should Muslims as Muslims claim it in India. If the unity achieved after such heavy expenditure of prodigious efforts is to be maintained, the two sister communities should learn to know each other and make separate representation unnecessary by removing its cause which is mutual distrust. We find, however, that even this year the Muslim League did not refrain from passing the ominous resolution that the principle of separate representation should be extended to the district boards and municipalities also. This was a blunder of the greatest magnitude.

We have had enough of separate representation; let

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us try to sweep away that much of it that we have instead of seeking to have more of it.

The Sensation of the National Week.

The sensation of the national week was the publication of a letter marked "confidential" written by Mr. Curtis, author of *The Problem of the Commonwealth* to Mr. Kerr, Secretary of the Round Table Society, London. The private circulation of this letter first brought to light a secret movement engineered by the Round Table Society and having the active support of the highest officials in India to bring our country under the dominion of the colonies. This is hateful to the Indian people as every official worth his salt must know. The letter in question distinctly says that the proposals formulated therein are the result of the joint labours of the writer, Sir James Meston, our Lieutenant. Governor and Mr. Marris, our Inspector-General of Police. It is a question worthy of consideration whether active association with political movements repellant and abhorrent to Indian sentiment is legitimate activity for Lieutenant Governors who are expected to be the guardians of our interests. An interesting question has been raised whether the rules as regards the participation of Government servants in political movements apply to Lieutenant-Governors.

We think they do not, for Lieutenant-Governors are not Government servants but constituent parts of the Government itself. If those rules did apply to Lieutinant-Governorsand the Viceroy, Sir James Meston violated those rules when he addressed the Lucknow Congress and expressed his deep sympathy with Indian aspirations and every Viceroy and Member of his Council openly violates them when he delivers speeches on the political aspirations of the people. But if they were forbidden to do this, Government would come to a standstill. We must, then, makea distinction between the Government and its servants. The Viceroy, Heads of Provincial Adminis-

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trations, Members of Executive Councils, official members of Legislating Councils form the Government and all other paid officials, who are mere agents and cannot initiate legislative or executive measures, are Government servants. But the qustion wears a sinister aspect when the head of a provincial administration allies himself with a secret movement independent of all control by the Government of India. The legitimacy of such alliance is doubtful in the extreme. What is wanted is an authoritative pronouncement on the subject by His Excellency the Viceroy. Will it be right for Sir Sankaran Nair to secretly ally himself with the All India Congress Committee and to revise the draft of a scheme contemplating changes in the constitution of the Government of India and involving the curtailment of the authority of the Viceroy and his executive council and increase of the powers of the legislative council? Would it, further, be strictly decorous official conduct if Sir Sankaran Nair placed all his office records at the disposal of say Mr. Surendra Nath Bannerji in order to help him in his studies of political problems? The cases are exactly parallel. Both the Round Table Propaganda and the Home Rule Propaganda are lawful movements which employ constitutional means for the furtherance of their propaganda. Both are independent of all official control or statuatory guidance either on the part of the Government of India or on that of His Majesty's Government in England. Both Sir James Meston and Sir Sankaran Nair are among the highest officials in the land holding positions of the highest responsibility. What is permissible in one case cannot be condemnable in the other. It is clearly a case for the interventio n of the Government of India or His Majesty's Secretary of State for India, for it involves momentous issues in regard to official etiquette and proprieties of conduct.

An Ethical Question.

Mr. Curtis complains that his letter has been surreptitiously obtained and questions the morality of this act. We

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have the highest and the most reliable authority for stating that the letter was handed over to the nationalist leaders by a person who received it by post and was, therefore, its lawful owner. Mr. Curtis perhaps knows by this time that his own carelessness has landed him in difficulties and proved providential for India's political salvation, for the publication has made the carrying out of the obnoxious proposal outside the range of practical politics. Of course, no Viceroy or Prime Minister will lend himself to the execution of a project for the governance of India declared to be impossible of acceptance by the accredited leaders of both the Hindus and the Muslims. The only chance of the success of the scheme was gone when the promoters failed in their attempts to keep the movement a secret. Mr. Curtis feels that this is the case for not only was the letter marked private but there were specific instructions in it enjoining secrecy on all who got hold of it.

A Significant Sign of the Times.

There was a time when in the "National" Congress, the national tongue was so much at a discount that anybody who addressed the assembly in it was looked down upon. The tidal wave of genuine nationalism—as distinguished from the pseudo-quality thereof which consists in aping the political cat-chards of the West without assimilating them and entering into their spirit—is fast sweeping away this suicidal tendency. This change of spirit was clearly discernible in this session of the Congress. Speaker after speaker who rose to speak in English was assailed with cries of "Hindi, Hindi" and woe betided the speaker who did not gracefully yield to the popular demand. Only South Indians were permitted to address the national assembly in the foreign tongue without a vigorous protest. Mahatma Gandhi, the prophet of righteous nationalism, spoke in English only for half the time in compliance with the importunate demand of the Tamils, but this concession was made for the last time for the prophet announced in

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clear and ringing tones that if his Tamil brethren did not learn the *lingua franca* in the course of the year, they would do so at their own peril so far as he was concerned. That he did not like to be interrupted by cries of "English, English" was also evident from the fact that he did not finish his speech and retired under protest only remarking that if he continued in Hindi, his Tamil brethren would feel offended.

This is a welcome change which angurs nothing but good for the future of India. In this connection, it may be further noted that the position of Arya Bhasha (Hindi) as the *lingua franca* in India is being everyday recognised by the nationalist leaders. Mr. Tilak in his Cawnpur speech is reported to have said.

> "It is extremely unfortunate that I am not addressing you in your mother tongue Hindi which claims to be the *lingua franca* of India. I am sorry for it the more when I see the large crowd that has assembled here to welcome me on this occasion. *I am sorry because I am one of those who hold that Hindi should be the lingua franca of India in future.*"

In the "One Script and One Language Conference" eloquent and effective speeches were made by Mahatma Munshi Ram, Pandit Madan Mohan Malaviya, Mrs. Besant, Mr. Ramaswamy Iyer and other Madrasi gentlemen in support of the undoubted claim of Arya Bhasha to be regarded the *lingua franca* of India. The advocacy of the claims of Arya Bhasha by Madras Nationalists and by Mrs. Besant is an agreeable surprise and shows which way the wind blows. But the speech of the day was the weighty utterance of Mahatma Gandhi, the President. Every word that he uttered was surcharged with emotion, stamped with sincerity and bore the mark of genuineness; for this reason it went straight to the heart. He appealed to his hearers to let their love for the undoubted *lingua franca* not stop at mere words but issue in deeds. He boldly declared that the proceedings of the Congress and other national

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assemblies should be carried on in Hindi. He effectively and clinchingly disposed of the stock argument that the speeches in political assemblies should be in English because we had to represent our grievances to our rulers. Mahatma Gandhi declared amidst thundering applause that self-government could be obtained by educating public opinion in India and not by petitioning the rulers for a people always had the form of Government which it deserved most. He would always speak in Hindi, said the prophet, and if it was to the advantage of His Excellency the Viceroy to learn what the spokesmen of the people felt and thought, it was His Excellency's look out to decide whether he himself would learn the national language of the people over whose destinies he had been called upon by Providence to preside and thus gain a first hand knowledge of the people's case as detailed by their accredited mouthpieces or to depute a Hindi-knowing C. I. D. officer to report the speech as he thought best. He appealed eloquently to the people of the Hindi-speaking provinces to send missionaries to the south who working in a genuinely religious spirit, might spread a knowledge of India's national tongue in the benighed Presidency.

Another notable and significant feature of this year's Congress was the solicitude of the nationalist party for the masses. The taunt that the Congress leaders represent a microscopic minority and led by class selfishness are working hard to share with the whites the fat plums of the public service has gone home. Speaker after speaker feelingly spoke of the people and rightly asserted that the party of political progress would notbe true to its salt, if it did not work for the amelioration of the masses. Mr. Surendra Nath Banerjee hit the nail on the head when he said that the Congress advocated free and compulsory education, reduction or total abolition of the salt tax, a fixed land tenure, and the appropriation of large sums of money for sanitation solely in the interests of the people. The charge of class selfishness

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against the Congress politician had, perhaps, a semblance of justification when the lawyer and aristocratic element was supreme in the assembly and the employment of Indians to the higher posts and the extension of the permanent settlement to provinces other than Bengal were the chief planks of the Congressp latform. The accusation has lost much of its force ever since the saintly and self-less Gokhale and his devoted band of Servants of India took the lead and the agitation for the introduction of free and compulsory education was started in right earnest.

The Home Rule Propaganda has also given a filip to the cause of social reform. Orthodox leaders of the nationalist party, keen-witted and far-sighted that they were, have seen the absurdity of the plea for equality in the sphere of politics if our social system is to continue to be based upon injustice, inequality and special social privileges for one class at the cost of dooming other important classes to a position of perpetual social helotage. Is it not singularly remarkable that Tilak Maharaj, the reputed pillar of orthodoxy, who brought disgrace upon the national cause when, in the early eighties, he engineered a shameful campaign of misrepresentation, calumny and vilification against the greatest friend of socially oppressed Indian Humanity Bhagwan Dayananda and who later on opposed the holding of the Social Conference in the Congress pandal with a view to curry favour with the forces of reaction in Hindu society—forgetting that re-actionary propaganda of social and religious reform and democratic political notions can ill consort together—should have declared from the Congress platform that if the Government granted self-government even to the lowest caste of India's submerged classes, he would rejoice beyond measure. At Cawnpore he went very much further and is reported to have said :—

"The Hindu polity which is included in the King's duties in the Manusmriti text lays down a kind of social organization which is known

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as Chatur Varna. Many of you now believe that Chatur Varna consists merely of different castes that divide us at present. No one thinks of the duties belonging to these castes. A Kshattriya will not take food with the Brahmin and a Brahmin will not take food with a Vaishya and a Vaishya will not take food with a Shudra. It was not so, let me point out, in the days of Manu and Bhagwatgita. *Bhagwatgitta expressly states that this division was not by birth but by the quality and by the profession which were necessary to maintain the whole society in those days.* The Kshattriyas defended the dominlon and defended the people against foreign aggression and against internal interruptions. Where are those? The whole of that class is gone off and their duties devolve upon the British who have taken charge of the duties of Kshattriyas. Take again commerce. You think this is a commercial town. There are many labourers but you find that the country is exploited for the benefit not of India but of other nations. Raw products are exported and refined products are brought in to the sacrifice of several industries for which India was famous in ancient times. See the Vaishya class—that too is now being dominated by the British people or British merchants. Take the Brahmins. I am a Brahmin. We boasted that we were the intellectual heads of the community—we were the brain in fact—but that brain is now rendered so dull that we have but to import in this country foreign philosophy at the cost of our ancient learning in every department of life. *What I consider is that Chatur Varna divides the whole society into so many departments of life and in every one of these departments you have been a loser every year, every decade.*"

The italics are ours. To concede that Varan Baiwastha is based not upon birth but upon characteristics and to acknowledge that the social polity of *Chatur Verna* is based upon the scientific principle of division of labour is to cut the ground from under the feet of the Sanatanist and to capitulate the citadel of orthodoxy to the besieging and conquering hosts of Arya Samajists and other social reformers on Shastric lines. What a notable triumph for the spirit of mighty Dayanand of blessed memory and his enthusiastic adherents! How significant is the fact that the measure of the effectiveness of the nationalist programme of political reforms is the extent of its ad-

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herence to the spirit of Dayananda's programme of religious and social reform.

A Deplorable Feature of the Lucknow Session of the Congress and its Lessons.

A most regrettable result of the loss of self-government represented by the village Panchayats, national educational institutions, arbitration courts maintained by Biardaries, &c., &c., is that our people have lost all sense of discipline in public life. Prompt and willing obedience to the legitimate commands of chiefs elected by popular franchise is the quintessence of capacity for self—rule and the outward and visible sign of the assimilation of the democratic as distinguished from the mobocratic or ochlocratic spirit. At the Lucknow session of the Congress this sort of obedience was the exception rather than the rule. The delegates, the visitors and, shameful to relate, even some press representatives refused to obey the volunteers. The result was that the police had to be stationed at the gate to examine tickets. This comes of loss of initiative due to deprivation of opportunities of self-rule. The Arya Samaj is the only autonomous church in India and the happy result of the valuable training in self-rule obtained by Arya Samajists is that no need has ever arisen on the occasion of the Gurukula Anniversary, which is a very much bigger affair than the Congress, to call in the aid of the police. The only remedy for evils due to want of Swarajya is the grant of self-government to the people of India.

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THE RELIGIOUS PHILOSOPHY OF HINDU MARRIAGE—(continued).

II

VII. **The marriage rituals more religious than social.** We have already noticed that the bride groom has sent two persons to the bride's house for marriage negotiations. We see here that the very commencement of the marriage ceremony starts with the deputation from the bridegroom. But the conditions of Hindu society naturally demand greater anxiety and caution on the part of the bride's guardians ; and one could reasonably expect on a mere consideration of the social necessities, to find the bride's party taking the initiative in this matter. The difficulties inevitably experienced in procuring a suitable match for a girl in due time have doubtless been recognised from time immemorial. The following passage from Sarga 9, Uttarakanda, Valmiki-Ramayana is noteworthy in this connection.

कस्यचित्त्वथकालस्य सुमाली नाम राक्षसः ।
रसातलान्मर्त्यलोकं सर्वं वै विचचार ह ॥
कन्यांदुहितरं गृह्य विना पत्यमिव श्रियम् ।
अथाब्रवीत्सुतां रक्षः कैकसीं नाम नामतः ॥
पुत्रि प्रदानकालोयं यौवनं तेऽतिवर्तते ।
त्वत्कृते च वयं सर्वे यन्त्रिता धर्मबुद्धयः ॥
त्वंहि सर्वगुणोपेता श्रीः साक्षादिव पुत्रिके ।
कन्यापितृत्वं दुःखं हि सर्वेषां मनकाङ्क्षिणाम् ॥
न ज्ञायते च कः कन्यां वरयेदिति कन्यके ।
मातुः कुलं पितृकुलं यत्रचैव प्रदीयते ॥
कुलत्रयं सदा कन्या संशये स्थाप्य तिष्ठति ॥

"Once upon a time, the Rakshasa named Sumali came out of the Resatala with his beautiful daughter and travelled all over this mortal world. He then spoke thus to his daughter named Kykesi. My dear daughter, you have grown enough to be soon married. We are trying to find a suitable match for you. You are gifted

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with all the good qualities possessed by the divine Lakshmi. For honourable people, the state of being the father of a maiden is always associated with anxieties. Who is going to be the bridegroom cannot be easily determined. The maiden always keeps under suspense, the members of the families of her mother and father as well that of the would-be bride-groom."

That the main object of the ordained ceremonials is more *religious* than social is thus clearly evident at the very outset, from the very fact that the Sootras and Mantras start with instructions to the bride-groom as already noticed.

In the modern interpretations of our sacred texts this is an important point invariably left unnoticed, thereby giving rise to unexpected troubles and confusions. The necessity for the individual self to seek the help of Budhi and Sredha for its own emancipation, is a fact established in our religious philosophy; and the ceremonials connected with the marriage are therefore throughout ordained accordingly. It must, of course, be acknowledged that there are numerous points where a reasonable application of analogy is possible on the whole, otherwise the specified ceremonials would appear entirely irrelevant and meaningless. But this is no reason or plea for mistaking the one for the other. To avoid this serious mistake, however, we would often meet with many important points where neither analogical nor even literal applications are ever feasible. It is in the interest of the sacred instructions of religious principles, that such rituals are chiefly prescribed for the varying ceremonies occurring during the life-time of a Hindu. The occasions chosen and pitched upon are those in which their material importance can hardly be ignored. They, doubtless, afford fit opportunities for infusing religious thoughts and ideals into the mind of man who is always engaged in the thought of procuring worldly pleasures and material comforts. No recognised rules of advertisements or publication of the

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present day could reasonably denounce as unscientific or impractical, this process which is ingeniously adopted for the purpose by our venerable forefathers in the interest of their sacred texts as well as in that of their beloved posterity. It would, therefore, be unjust and uncharitable to find fault with the ancient originators of the religious ceremonials, on the ground that the expectations of the modern enlightened generation earnestly engaged in its onward march of social reforms are not satisfied by them. An altogether different view taken of the subject, naturally alters its method of treatment; the venerable forefathers deserve, therefore, to be left without being unmercifully taken to task for their innocent work. We must now proceed with our Sootras and Mantras. It is perhaps necessary at this stage to state definitely that it would be unnecessary and even inadvisable to quote and explain every Sootra and Mantra provided for the details of the ceremony. That would certainly frustrate the main object of this little article which simply aims at pointing out the real gist of the religious rituals. We shall not, however, fail to notice the most important Sootras and Mantras which are sure to attract the attention of every unbiased reader and create in him a conviction as to their specially religious character.

सूत्रं ॥२॥ स्वयं दृष्ट्वा तृतीयां जगेत् ॥

मन्त्रः ॥ अभ्रातृघ्नीं वरुणापतिघ्नीं बृहस्पते इन्द्रापुत्रघ्नीं
लक्ष्मन्तामस्यै सवितस्सुव ॥

Sootram. "Seeing the bride himself, the bride-groom should repeat the following Mantras."

Mantra. "O Varuna bestow thy glory upon the bride which saves brothers, O Brihaspati, bestow thy glory that saves the husband; O Indra bestow thy glory which saves the sons and O Savita, bestow thy glory too."

सूत्रं ॥३॥ चतुर्थ्यां समीक्षेत ॥

मन्त्रः ॥ अघोर चक्षुरपतिघ्न्येधि शिवा पतिभ्यस्सु मनास्सुवर्चाः ।
जीवसूर्देवकामा स्योना शन्नो भवद्विपदे शं चतुष्पदे ॥

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Sootram. "Observing the bride, the bride-groom should repeat the following Mantra."

Mantra. "Let your looks be Aghora or without cruelty. Do not prove destructive to the husband. Be cheerful, bright looking and well disposed to your husbands (explained as including husband's brothers). Be propitious and devoted to gods. Give birth to living children. Be soothing to us two-footed and also to the four-footed.

सूत्रं ॥४॥ अंगुष्ठे नोपमध्यमया चांगुल्या दर्भं
संगृह्योत्तरेण यजुषा तस्या भ्रुवोरन्तरं संमृज्य
प्रतीचीनं निरस्येत् ॥
मन्त्रः ॥ इदमहं या त्वयि पतिघ्न्यलक्ष्मिस्तां निर्दिशामि ॥

Sootram. Taking Derbha-grass from the north and holding it between the thumb and the middle finger, the following Mantra should be repeated. The space between the brows of the bride should then be rubbed with the Derbha-grass which should afterwards be thrown to the West."

Mantra. "I am removing this evil fortune in you which is destructive to the husband."

We have now quoted three Sootras and three Mantras. Before going deep into their real meanings and applications we cannot help observing at the very outset some of the awkward, ominous and inopportune expressions, such as, Aghora-Chakshu, a not cruel look, as well as Patighni, Bhrotrighni and Putraghni, meaning, tending to kill the husband, brother and son. Ordinarily speaking they are out of season on the happy marriage occasion. To those who are indifferent to or more truly ignorant of, the religious significance and utility of these sacred Mantras, it might perhaps be easy enough to explain away these Mantras as uncouth expressions of an illiterate people who lived during an uncivilized period ranging between 500 and 2000 B. C. It might also be said that later writers on Law like Manu, Yajnavalkya and Parasara have, of course, passed more

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definite rulings on conjugal rights which are now followed by the nation at large. But still the use of old Sootras and Mantras has not been discontinued. This might after all be attributed to mere fancy for the fossilized customs and habits of old ; for, in the Smiritis named after the above authors, it is likely that there is ample internal evidence to establish many a pet reform of the modern enlightened Reformers, such as post-puberty marriage, widow marriage, inter-marriage and other imaginable forms of union between man and woman. The Smiritis are no doubt better authorities in themselves in matters of this kind, not of course in preference to the enlightened scientific views of the modern learned Reformers. It is indeed a pity that the common people have not sufficiently advanced so as to accept their gospel all at once with feelings of veneration and gratitude. In the nature of things this must certainly take time ; until then the available Smritis may be retained for consultation and being occasionally quoted as authority, with a view to pacify the minds of the public. Such is no doubt the prevailing opinion on this serious and sacred matter. But may we be permitted here to enquire what is actually the conception of these Reformers pertaining to the production and contents of the religious Smritis and their so-called authors ? What is a Smriti and who or rather what are Manu, Yajnavalkya and Parasara ? In consideration of the extremely scientific character of the enquiries now conducted and of the serious attitude in the discussions carried on, it is earnestly hoped that these simple questions, silly as they are, may not be suddenly objected to and rejected without a word of consolation. The poor uneducated populace surely deserve the sympathy and advice of the great and learned, before the former are induced to carry out with earnestness and vigour the wise and useful injunctions of the latter. The charactor of the Smritis should, therefore, be clearly explained here for the proper understanding of the urgency

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and cogency of the Reforms now promulgated in the real interest of the ancient nation which has unfortunately failed hitherto to keep pace with the rapid advance of other rising nations in the world. In the ancient rude ages in India, our ignorant forefathers treated even Law as a religious subject, and classed the Smritis under the head of religious texts.

श्रुतिस्तु धर्मोविज्ञेयो धर्मशास्त्रंस्तुवै स्मृतिः ।
भविष्य पुराणम् ॥

"Sruti represents Dharma and Smriti the science of Dharma."

The definition of Smriti here virtually exhausts the contents of all our religious texts. It is indeed a queer and startling one to start with. The origin and contents of the Smritis are explained as follows.

मन्वन्तरस्यातीतस्य स्मृत्वाचारं पुनर्जगौ ।
तस्मात्स्मार्तः स्मृतो धर्मो वर्णाश्रमविभागजः ।
शेष शब्दात् शिष्ट इति शिष्टाचारः प्रचक्ष्यते ।
मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः ॥
वायुपुराणम् ॥

"The Acharas and Dharmas with their divisions of the Varmas and Asramas prescribed for the past Manuwantarom are reintroduced by remembering them, and hence they are styled Smarta. They are so-called Sishta-Acharas as they represent the Dharmas of those who survive a Manuwantrom."

Now, how does a Manwantara end and who are the Sishtas that survive and prescribe the Dharmas by memory? Does a Manwantara close by a flood, by fire or by a hurricane? Probably we can obtain no definite informations on this point from geological or achæological departments at present.

VIII. The Manu-Smriti its contents, it authorship and its date of composition. Among the so-called authors of the Smritis, Manu is no doubt universally admitted as

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the oldest and the greatest. His birth and function are detailed in his own Smriti and his auto-biography may therefore be safely believed in, for the purpose of securing practically useful and genuine informations pertaining to this important matter.—(*Vide* the following verses Chapter 1.)

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥
ततः स्वयंभूर्भगवानव्यक्तो व्यंजयन्निदम् ।
महा भूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥६॥
योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥७॥
सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥८॥
तद्दण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥
यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥१२॥
ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥
उद्ववर्हात्मनश्चैव मनः सदसदात्मकम् ।
मनसश्चाप्यहंकारमभिमन्तारमीश्वरम् ॥१४॥
महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च ।
विषयाणां ग्रहीतॄणि शनैः पञ्चेन्द्रियाणि च ॥१५॥
तेषां त्ववयवान्सूक्ष्मान्षण्णामप्यमितौजसाम् ।
सन्निवेश्यात्ममात्रासु सर्वं भूतानि निर्ममे ॥१६॥
यन्मूर्त्यवयवाः सूक्ष्मास्तस्येमान्याश्रयन्ति षट् ।
तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनीषिणः ॥१७॥
तदाविशंति भूतानि महान्ति सह कर्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्वं भूतकृदव्ययम् ॥१८॥

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तेषामिदं तु सप्तानां पुरुषाणां महौजसाम् ।
सूक्ष्माभ्यो मूर्तिमात्राभ्यः संभवत्यव्ययाद्व्ययम् ॥१९॥
आद्याद्यस्य गुणं त्वेषामवाप्नोति परः परः ।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः ॥२०॥
सर्वेषां तु स नामानि कर्माणि च पृथक्पृथक् ।
वेद शब्देभ्यः एवादौ पृथक्संस्थाश्च निर्ममे ॥२१॥
कर्मात्मानां च देवानां सोसृजत्प्राणिनां प्रभुः ।
साध्यानां च गणं सूक्ष्मं यज्ञं चैव सनातनम् ॥२२॥
अग्नि वायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिध्यर्थमृग्यजुः सामलक्षणम् ॥२३॥
कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा ।
सरितः सागराञ्छैलान्समानि विषमाणि च ॥२४॥
तपो वाचं रतिं चैव कामं च क्रोधमेव च ।
सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः ॥२५॥
कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत् ।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥२६॥
अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु या स्मृताः ।
ताभिः सार्धमिदं सर्वं संभवत्यनुपूर्वशः ॥२७॥
यं तु कर्मणि यस्मिन्स न्ययुक्त प्रथमं प्रभुः ।
स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः । २८॥
हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
यद्यस्य सोऽदधात्सर्गे तत्तस्य स्वयमाविशत् ॥२९॥
यथर्तुलिंगान्तवः स्वयमेवर्तुपर्यये ।
स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः ॥३०॥
लोकानां तु विवृध्यर्थं मुख बाहूरूपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥
द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् ।
अर्धेन नारी तस्यां स विराजमसृजत्प्रभुः ॥३२॥
तपस्तप्त्वासृजद्यं तु स स्वयं पुरुषो विराट् ।
तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥३३॥
अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् ।
पतीन्प्रजानामसृजं महर्षीनादितो दश ॥३४॥
मरीचिमत्र्यंगिरसौ पुलस्त्यं पुलहं क्रतुम् ।

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प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥३५॥
एते मनूंस्तु सप्तान्यानसृजन्भूरितेजसः ॥३६॥
इदं शास्त्रं तु कृत्वासौ मामेव स्वयमादितः ।
विधिवद्ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥५८॥
एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥५९॥
ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।
तानब्रवीदृषीन्सर्वान्प्रीतात्मा श्रूयतामिति ॥६०॥

The most important couplets quoted describe the highest religion of our religious philosophy where even the smell of mundane affairs would prove blasphemous contamination. A minute examination of the exact significance of every detail is, therefore, unavoidable, in the interest of the sacred subject, although it might turn out an unpleasant task of commenting upon the prevailing indifferent interpretations and commentaries which exhibit the most serious matters in the worst possible light, often reducing the whole to the level of incoherent mythologies as boldly declared by the Western Antiquarians.

If only the most important and practical religious philosophy described all over our religious literature as well as the simple and ingenious Puranic style of treatment adopted in the Smritis, the Srutis, the Upanishads, the Puranas and the Itihasas, strictly based upon the scientific Niruktom, were correctly understood at the very outset, the difficulties now experienced would not have arisen and the unsatisfactory solutions attempted in recent years would not have been needed. The above quotation is here translated as far as possible without losing the correct import of the text.

Manu addressing the Maharishis spoke as follows.

Verses 5, 6 and 7.

"This Jagat was resolved into darkness which was imperceptible, unimaginable, unknowable, inexpressible

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as if in sleep. Then the self-created and unmanifested Lord who is competent to evolve the Bhutadi or Tatwas consecrating them with the essence, appeared as the prompter of this darkness. It was the eternal Lord who issubtle, infinite, the essence of all, unknowable by the senses and the mind that thus appeared here."

The whole description refers to the ultimate conception of what is technically known as Sabda-Bramhan, Aparag Bramhan, Saguna-nirguna, Purana-Purusha, &c. It is the highest religious stage attainable by man by gradually advancing through the devotional practices prescribed in the Vedas and other religious texts. The Para-Bramhan beyond this Sabda-Bramhan is naturally attained from the Sabda-Bramhan.

This Sabda-Bramhan is the Para-Bramhan itself conceived as associated with its Sakti or powers known as Moola-Prakriti which has two aspects called Maya which is pure and Avidya which is impure. The cosmological conception of man as it is, is said to have originated only from Avidya which is impure. In its philosophical analysis it is resolved into the eightfold divisions consisting of the five subtle elements Manas, Budhi and Ahomkara. When the workings and tendencies of these are turned inwards towards the Supreme Spirit, they attain purity and become the religious Tatwams or *That-ness* pertaining to the Lord's glories. Their ultimate stage is technically known as Maya which is described as the equilibrium of its three Gunas called Satwa, Raja and Tama. The evolution of this Mayo into these Tatwas and the involition of the latter into Maya constitute the glorious workings of the Lord's Sakti fit to be utilized for religious meditation. The evolution of this pure Maya is known as *Srishti-yajna* or the creation by Bramha detailed in the sacred texts. This is exactly the same story that is told here in the reputed Manu-Smriti. It has, therefore, absolutely nothing to do with the contents of the earth or sky now known to man

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through his impure Avidya. The Tama or darkness described in verse 5 refers to the void created by the destruction of material conceptions originating from Avidya, and it is known as Moola-Prakriti. The light of the Supreme Spirit reflecting on Maya the pure portion of Moola-Prakriti is said to evolve the devotional Tatwams here described for the benefit of mankind. Any commentary of the Smriti under reference that does not specifically and distinctly point out these facts must prove useless to the earnest student of our sacred religion.

Verses 8 to 18 may now be scrutinized.

(8). "He meditated with the desire to create Prajas and first created Apa (water) and dropped the seed in it."

(9) "That became the golden egg as bright as the Sun. Within that, Bramha the grandfather of the Lokas, originated of his own accord.

(10) "Apa is spoken of as Nara which means the sons of Nara whose divine basis is known as Narayana."

(11) "The seed said to be dropped in this Apa, is the Purusha, the eternal, original cause, which is unmanifested and in the form of existence and non-existence combined. This is known as Bramha."

(12) "In that egg the Lord remained for a year and by his own meditation the egg was divided into two."

(13) "He created the Heaven with one piece and Bhumi with the other. The intervening space became Akasa containing the eight quarters and the eternal regions of Apa."

(14) He produced from himself the Manas which is in the form of Sat and Asat. From this Manas again was created Ahomkara representing Eswara."

(15) Then were produced the Mahat-tatwa and the five subtle Indrias technically known as Tanmatras for the reception of objective ideas falling under the three gunas."

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(16) "Himself entering into these six divine and subtle entities He created the Bhutas or the subtle elements."

(17) "Because these six subtle entities depend upon Him they are said to constitute His Sarira or body."

(18) "The Maha-bhutas or the subtle elements with their functions, as well as the mind with its subtle parts, entered into Brahma.

There is a good deal of confusion in the commentaries on these verses on account of the preconceived opinion that Bramha is the creator of this material world with all its paraphernalia clearly explained in every sacred text as the products of Avidya and as belonging to the impure regions. *Vide* even Kulluka-bhutta's commentaries on these verses. The mistake starts with the interpretations of the technical terms Apa and Nara which are, however, defined in verse 10 itself. These two terms refer to the pure Twom or Thou alluding to the individual Soul. The Tatwoms prescribed for devotional meditations are everywhere defined as originating from this Nara whose ultimate basis or ayanom is that or Narayana. The Mahavakya That-Twon-Asi is thus explained Puranically here. The following quotations will render the subject clearer—*Vide* pages 371 and 365, Volume I. The Permanent History of Bharata Varsha.

सारूप्य मुक्ति वचनो नारेति च विदुर्बुधाः ।
यो देवोप्ययनं तस्य स च नारायणः स्मृतः ॥
नाराश्च कृतपापाश्चाप्ययनं गमनं स्मृतम् ।
यतो हि गमनं तेषां सोऽयं नारायणः स्मृतः ॥
नारश्च मोक्षणं पुण्यमयनं ज्ञानमीप्सितम् ।
तयोज्ञानं भवेद्यस्मात् सोऽयं नारायणः प्रभुः ॥

ब्रह्मवैवर्त पुराणम् ॥

नारा इत्यात्मनां संघस्तेषां गतिरसौ पुमान् ।
तान्येव चायनं तस्य तस्मान्नारायणस्मृतः ॥

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नारास्त्विति स वै पुंसां समूहः परिकीर्तितः ।
गतिरालंबनं तेषां तस्मान्नारायणः स्मृतः ॥
नराज्जातानि तत्वानि नारा इति जगुर्बुधाः ।
तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥
पद्मपुराणम् ॥

"Nara refers to the attainment of the Lord's form and its divine basis is, therefore, called Narayana. Nara means sins committed and ayanom means going. He on account of whose help the sins are destroyed, is called Narayana. Nara means freedom from bondage and ayanom means knowledge. That from which the knowledge of both is obtained is called Narayana."

"Nara denotes the totality of Atmas. He who is their support and he who remains in them is called Narayana. Nara denotes the totality of human beings. Their support is called Narayana. The *Tatwas* having originated from Nara are also called Naras. He who is seated in them is called Narayana."

We clearly see here that Nara and Apa refer to the pure Tatwas preserved for the Yogi for his meditation, their divine basis and support being called Narayana. The region of these sacred Tatwas is, however, beyond the boundaries of the cosmology of man. All commentaries that associate these purely philosophical and religious matters with earthy ideas stand far away from the real contents of the sacred text. Several steps below the position of Bramha are enumerated and explained in this Smriti itself before anything falling under material creation is mentioned. Bramha is generally known as Pitamaha or grandfather and not as the father directly. There is Virat the son of Bramha described in verse 32. The Manu under reference is the son of Virat *vide* verse 33. There are again ten sons of Manu called Prajapatis who are said to create the world by their tapas in accordance with the merits of the karmas of each individual. *Vide* verse 41.

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एतमेतैरिदं सर्वं मन्नियोगान्महात्मभिः ।
यथाकर्म तपोयोगात्सृष्टं स्थावरजङ्गमम् ॥

Let us now examine the remaining portion of the quotation.

(Verse 19). "From the eternal and subtle forms of the seven Purushas this transient existence originates."

(20) Each of the above specified factors possesses the qualities of its previous ones along with its own."

(21) Bramha originated the functions, regions and names for these separately, from the Veda-sabdas or sounds in the Vedas themselves."

The sounds here referred to are extremely technical relating to the science of Mantras. This verse will generally be found interpreted without any understandable meaning. In accordance with the modern interpretation of everything religious as material, no *functions* of anything could be originated from Vedic sounds.

(22) "The Lord then created the subtle Genas or species of Devas and Sadhzas whose workings are directed towards the Atma. He also created the eternal Yajna."

(23) "From Agni, Vayu and Soorya he extracted the three Vedas, Rig, Yaju and Sama respectively for the accomplishment of Yajnas."

These descriptions are hardly understood in their true sense except perhaps as meaningless mythology.

(24 and 25) "Owing to his desire to create these Prajas, he originated time with its divisions, stars, planets, rivers, oceans, mountains, ups and downs, tapas, words, desire and anger."

(26) For the purpose of distinguishing the qualities of Karma, He defined the nature of Bharma and Adharma and settled opposite results for them such as pleasure and pain."

(27) "All the items above enumerated originate from the subtle elements which are transient."

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(28) "Their functions also remain the same whenever they are originated."

(29) Harm and harmlessness, gentleness and cruelty, Dharma and Adharma, truth and untruth, remain the same as when they were first created."

(30) "Like the seasons appearing in their appointed times, the above karmas appear in their due time."

The objects described in the above verses as originated could not be reasonably put together under material creation in any logical order, although they are sometimes mistaken for such creation."

(31) "For the upkeep of the Lokas, the Lord created Bramhana from His face, Kshatriya from His hands, Vashya from His thighs and Sudra from His feet."

This verse has no doubt created unimaginable confusions and troubles in the minds of modern interpreters and critics. It must be carefully noticed here that the words Bramhana, Kshatriya, Vashya and Sudra are used in the singular number. This may perhaps be explained as representing the species. But unfortunately in the text the creation itself of human beings is mentioned only lower down in verse 39, where they are described as the creations of the ten Prajapatis.—*Vide* verse 36. The Prajapatis themselves are the sons of the Manu who is here described as the son of Virat and grandson of Bramha. Again the four castes are here said to have originated for the welfare of the Lokas which are defined in every religious text as different from this earthy globe.—*Vide* page 171, Volume I, The Permanent History of Bharata-Varsha.

ते अलोका महाप्राज्ञा नाशमायान्ति ये च वै ।
सर्वदेवस्थिता ये च ये लोकाश्च सनातनाः ॥
पद्मपुराणम् ॥

"Those that are transient and meet with destruction, are called *Alokas*. Those that are permanent and eternal are alone recognised as *Lokas*.

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The four castes here defined clearly, therefore, denote the four religious stages of devotional workings pertaining to the permanent Lokas.

(32 to 36) "He then divided his body into two, half becoming male and half female ; and in the female he created Virat. Virat performed tapas, and understand O Bramhins, that he originated me who am the creator of everything. I then performed tapas with the desire for creatiug the Prajas, and originated ten Prajapatis namely, Marichi, Atri, Angira, Pulastya, Pulaha, Kretu, Precheta, Vasishta, Bhrigu and Narada. They then created seven other great Manus."

The methods of creations here described are certainly yet unknown to the modern authorties on the subject who freely interpret every sacred verse here as alluding to human transactions. The Prajas here specified surely belong to the Lokas above explained as different from this earthy sphere. Leaving this question of creation and created objects for the present, let us enquire who or what is Virat, and what kind of creature is Manu, the progeny of this Virat who or what again are the ten Prajapatis produced by Manus, and how did all of them combine to produce seven other Manus and who are described and as the direct the Universe ? No satisfactory answers to a single question are available at present and yet perhaps, these are the very verses going to be quoted for establishing the necessity for whimsical reforms of every blessed variety. It is, however, certain that up to verse 36, the text has not dealt with the creation of earthy objects of any kind. As such, all interpretations, criticisms and applications so far, must logically be rejected as irrelevant, if anything mundane is unnecessarily associated with the highly technical and divine ideas detailed therein.

(58, 59 and 60) " Bramha having (done) composed this Sastra (Manu-Smriti), duly taught the same to me in the beginning, and I then taught Marichi and others,

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This Bhrigu who has completely learned the Sastra from me will preach the same to you now. Bhrigu highly elated at these words of Manu, addressed the Rishis saying :— 'Listen'."

The Composition of the Manu-Smriti.

One can clearly understand from the above quotation that Bramha composed the Manu-Smriti and taught it to his grandson Manu. Manu taught the same to his ten sons one of whom Bhrigu was asked to explain the Smriti to the Maharishis whom Manu was hitherto addressing. All that follows in the text must, therefore, refer to what Bhrigu explained to the same Maharishis under instructions from his father Manu. It must not, however, be forgotten in this connection, that the story of its origin from Bramha and of its transmission down to the Maharishis are believed to be narrated in the text *by Manu himself*. Serious questions are, however, raised and curious solutions are also attempted for the purpose of establishing how Bramha's original composition could be titled Manu-Smriti. These inexplicable confusions are also easily disposed of by condemning the whole description as mythological. But unfortunately this specific and definite form of mythology is invariably persisted in, by our venerable forefathers while speaking of every sacred text. The world-renowned Bhagavat-Gita, for instance, is said to have been preached by Sri-Krishna to Arjuna in the battle-field of Kurushetra, and as every verse was uttered, it was known to Sanjaya seated within the palace of Dhritarashtra to whom he was repeating the same. The whole of the Gita was noted down by Vyasa at the time and was incorporated within his great Epic the Mahabharata. Whether this Epic was originally composed orally or in writing as discussed in modern times, it was published only several years hence by Vysampayana at the Sarpa sacrifice performed by Jenamejaya. Souti learned this text on this occasion and preached it afterwards to the residents of the Nimisa

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Forest. All these incidents about the original composition and subsequent narrations are curiously enough mentioned in detail in the Mahabharata by the original composer himself. This is surely a riddle which in the interest of the sacred text cannot be explained away in the prevailing indifferent style. Again, the sacred Ramayana is said to have been taught by Narada as well as by Bramha to sage Valmiki who afterwards composed the great and celebrated Epic and taught it to the two sons of Rama named Kusa and Leva, during Rama's lifetime. The details of these incidents are also contained in the text and they are said to be described by Valmiki himself. To add to this inconsistency, the very first couplet of the text is curiously worded thus.

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MAHARSHI DAYANANDA'S

Introduction to the Commentary on the Rig Veda and the other Vedas.

(Translated from the original Sanskrit by Pandit Ghasi Ram, M. A , L L. B.)

CONTINUED FROM THE CHETRA ISSUE.

XII. The moon was produced from the mind, *i. e.*, the reflective element of the *samarthya* of this *purusha* ; the sun was produced from the eyes, *i. e.*, the refulgent portion ; the sky was produced from the ears, *i. e.*, the akashic portion ; the atmosphere was produced from the atmospheric portion and also were produced the vital airs and all the sense organs and fire was produced from the mouth, *i. e.*, the chief refulgent portion.*

XIII. The interstellar space or intermediate regions were produced from the navel, *i. e.*, the power of fixing spatial relations of this *purusha* ; the shining spheres, the sun, &c., were produced from the head, *i. e.*, the highest portion of the *samarthya* which occupies a place of eminence like the head ; God made the earth and waters from the feet, *i. e.*, the terrestrial elements of the *samarthya* and from the ears, *i. e.*, aural akash element. He produced the directions ; and in like manner God produced all the spheres and the animate and inanimate objects contained therein from their respective elements of the *Samarthya*.†

XIV. The learned extended, do and will extend the *yajna* from the *agnihotra* to the *ashvamedha* and science with the help of the materials given by the abovementioned *purusha*. Now are described the divisions of time which

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* चन्द्रमा मनसो जातश्चक्षोः सूर्य्यो अजायत । श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥१२॥

† नाभ्या आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्त्तत । पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकां।२। अकल्पयन् ॥१३॥

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are necessary elements in the production of the world. *Vasanta* (spring) is like the ghee in this yajna or in this universe produced by the purusha; the summer (Greshma) season like the fu·l or fire and sharat (winter) season like the oblation thrown into the fire.*

XV. The universe has seven circumferences. The line which passes round the outer surface of a sphere is called its circumference. There are seven concentric circles round this universe or the spheres comprised therein, *viz.*, (1) the ocean, (2) the atmosphere together with the small particles (the motes), (3) the region of the clouds and the air thereof; (4) the rain-water, (5) the air above it, (6) the air of extreme rarity called Dhananyaya and (7) the ubiquitous electricity (Sutratma—literally the thread soul). There are thus seven covers or circumferences one within the other. The constituent elements of the universe are 21 in number. (1) The subtle elements comprising *prakriti* (primordial matter) called *mahat*, the internal organs, the intellect, &c., and the *jivas*; (2—11) the ten organs of sensation and action, *viz.*, the ears the epidermis, the eyes, the tongue, the nose, the organ of speech, the feet, the hands, the organ of excretion and the generative organ, (12—16) the five *tanmatras* (the potential perceptibilea), *viz.*, sound, touch, sight, taste and smell and (17—21) the five Bhutas (the elements) *viz.*, earth, water, fire, air and ether (akasha). These 21 are to be considered the chief ingredients in the construction of the world, although there are many more sub-ingredients derived from them. The learned fasten this *purusha* with their contemplation who is all-seeing, the adorable Deity and the maker of the universe. They do not concentrate their mind upon any other object than God.†

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* यत्पुरुषेण हविषा देवा यज्ञमतन्वत । वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥१४॥

† सप्तास्यासन्परिधयस्त्रिःसप्त समिधः कृताः । देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥

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XVI. The learned have paid, do and will always pay homage to God the worshipful with praise, prayer and worship. All men ought to begin all actions with these and no one ought to do anything which is not preceded by them. Verily, do the worshippers of God, exalted in glory attain to Him and emancipation in which there is no pain or suffering. The learned men of yore who qualified themselves and those who are qualifying themselves now or will qualify themselves in future obtained and will obtain this highest state of bliss to be enjoyed for a hundred years of Brahma during which period there is no return to the cycle of births and deaths).*

On this verse Yaskacharya, the author of the Narukta observes.§ The learned worshipped God with the soul and the internal organs or they performed the universally beneficial yajnas from the agnihotra up to the ashvamedha with the help of the terrestrial fire. Those who adopted the prescribed means and qualified themselves in former times are enjoying the bliss of emancipation=the highest state. The followers of the etymological school call this band of the (*devas*) learned the dwellers of the region of light, *i. e.*, God who is self-effulgent or because the devas live in the rays of knowledge.† Nir. XII. 41.

XVII. The Purusha in order to form the earth made the attenuated matter (Apah) solid and thus made the earth. Similarly He produced the attenuated matter from igneous matter and the igneous from the gaseous and the gaseous from the etheric matter (Akâsha) and the etheric from

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* यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

† यज्ञेन यज्ञमयजन्त देवा अग्निना अग्निमयजन्त देवा अग्निः पशुरासीत्तमालभन्त तेनायजन्तेति च ब्राह्मणम्। तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः समसेवन्त यत्र पूर्वे साध्याः सन्ति देवाः साधनाः। धूरथानो देवगण इति नैरुक्ताः ॥नि० अ० १२ खं० ४१ ॥

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the *prakriti* which He evolved from His own *Samarthya*. The universe before creation existed (potentially) in its cause called the *Samarthya* of God who is called Vishvakarma—the universal architect—because He is the the doer (*par excellence*) of all action. At that time the whole of this universe was in its causal state and not such (as it appears to us now). The *Tvashta*—the fashioner—made the universe with the parts of that *Samarthya*. Then the whole universe assumed a perceptible form. Then also mortal men assumed a visible form (*i.e.*, were created). At the time of revealing the Vedas God promulgated this commandment for man through the Vedas. "Thou shalt find the desired happiness arising from the contact of the objects with the senses by performing with thy action-body righteous works with attachment and thou shalt obtain the highest knowledge called emancipation by performing works without attachment.*

XVIII. This verse answers the question 'By knowing what canst thou become wise?'

The answer is :—

I am certainly wise because I know the *Purusha*, the Supreme Lord whose attributes have been described above, who is the greatest of all, the oldest, self-effulgent, above and beyond the darkness of ignorance and nescience. No one can become wise without knowing Him because by knowing the Purusha the Supreme Lord alone can a man cross death and attain to that state of highest bliss (emancipation) which is beyond death. There is no other means of reaching that state.

The use of the word 'only' (*eva*) in the text shows that no one should ever offer the slightest worship (as the Deity) to any one except God. That this in fact is the meaning is also apparent from the words

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* अद्भ्यः संभृतः पृथिव्यै रसाच्च विश्वकर्म्मणः समवर्त्तताग्रे। तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥१७॥

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'There is no other way for reaching (the goal') 'Nanyah pantha vidyate aya naya.' There is no other way of obtaining happiness either in the affairs of this world or in those concerning the other world. The only road to happiness is the worship of God alone. There can be no doubt that by believing and worshipping another as God man comes to grief. The settled conclusion, therefore is that the *Purusha* alone is the (legitimate) object of worship of all men. *

XIX. The Lord of creatures, the Ruler of all the animate and inanimate world resides within it as its indwelling ruler. He is unborn and increate. By His might alone the whole world is decked out with variegated objects. Those who can concentrate their mind upon Him obtain a perfect vision of His nature, *i. e.*, they know that the way to realise Him is the performance of righteous acts and the acquisition of Vedic knowledge. In Him all the worlds find their support. Verily in Him—the Supreme Lord—do the constant and the wise rest satisfied and secure by obtaining the bliss of emancipation. †

XX. The all-pervading, the perfect Purusha sheds His lustre into the inner sense of the learned, but not into that of any one else, in order to illumine them. He is the chief priest and benefactor of the learned because He bestows on them the bliss of emancipation which contains all happiness. He has been in existence from before the birth of learned because He is eternal. Our salutations are due to the lovable Brahma and also to His servants who having acquired His knowledge from the learned love Him with the love of a child for its parents. ‡

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* वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । अतमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

† प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते । तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानिविश्वा ।

‡ यो देवेभ्यो आतपति यो देवानां पुरोहितः । पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥

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XXI. May the learned, who acquire this most lovable divine knowledge which is born of God and hence is called His child, teach it and the means of acquiring it to others. He who acquires the knowledge of Brahma in this way is called a Brahmana, The senses come under the control of such a Brahmana alone who knows Brahma and never under the control of another. *

XXII. O God ! all beauty (*Shri*) and all splendid (lit. having auspicious marks) wealth, &c., (Lakshmi) serve Thee as the wives serve their husbands. Day and night are, as it were, Thy two sides. The sun and the moon whic are the axles of the wheel of time the cause of (all things) are, as it were, Thy eyes. The constellations which were produced from the parts of Thy Samarthya—the first (material cause) add to the grace of Thy person. The shining firmament and the earth are, as it were, Thy open mouth. May we know that whatever things of beauty there are in this world declare the grace of Thy person, *i. e*, have been produced from Thy Smarthya. O Virat ! the Lord and support of all ! be gracious unto me and bestow on me out of Thy grace the bliss of emancipation after death. Grant through Thy favour that the blessings of all the worlds (or all the blessings of the world), or of universal empire or of self-government be for me. Vouchsafe unto me O Perfect Almighty Lord ! all beauties. splendours, wealth, and good and beautiful works and endow me with all good qualities through Thy grace. Destroy my defects and evil failings and make me without delay a repository of good qualities through Thy kindness.

We quote the following authorities in support of our interpretation of the words Shri and Lakshmi. In the Shatapatha I. 8 Shri is used in the sense of 'animals—the symbol of good things of the world ; in IV, 1 Shri means things of beauty or glory ; in XIII, 1 it means empire or

* रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रवन् । यस्त्वैवं ब्राह्मणो विद्या-
त्तस्य देवा असन्वशे ॥ २१ ॥

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its burden and responsibilities. In the Nirukta IV 10 Lakshmi is said to mean gain, acquisition, beautiful marks or qualities, speech, fame and renown, desirable acts or dislike for evil things.*

Here ends the exposition of the Purusha Sukta.

The lord of creatures produced from its cause called His Samarthya this threefold universe, *i.e.*, its three orders, *viz.*, the higher ones such as the *Prakriti*, &c., the lower ones such as straw, mud, the small creatures such as ants, insects, &c., and the middle ones such as the bodies of men &c., up to ether (*Akasha*). The Supreme Lord, Skambha, the *Prajapati* who has made this threefold universe containing various objects pervades it, but the universe does not pervade Him. This non-pervading threefold universe is insignificant as compared to Him, the Supreme Lord †

The *Devas*, *i.e.*, the learned or the luminaries, the sun, &c., the *Pitris*, *i.e.*, the wise, the *Manushyas*, *i.e.*, rational beings, the Gandharvas, *i.e.*, the masters of the science of music, the Apsaras, *i.e.*, their wives, (*i.e.*, male and female musicians) and all the races of men that are found on earth or the heavenly bodies, the sun, &c., were all created by the Supreme Lord, who reigns supreme over all. The heavenly luminous spheres and the plants and their satellites, such as the earth, the moon were also created by Him.‡

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* श्रीश्च ते लक्ष्मीश्च ते पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमाश्विनौ व्यात्तम्। इषाण णिषाणामुं म इषाण सर्वलोकं म इषाण॥ यजुःअ० ३१-श्रीर्हि-पशवः। शत० कां० १ अ० ८। श्रीर्वैसोमः। कां० १३ अ० ३१-श्रीर्वैराष्ट्रं श्रीर्वैराष्ट्रस्य भारः। कां० १३ अ० १ लक्ष्मीर्लाभाद्वा लक्षणाद्वा लप्स्यमानाद्वा लाञ्छनाद्वा लषतर्वा स्यात्प्रेप्साकर्मणो लज्जतेर्वा स्याद्श्लाघाकर्मणः शिप्रे इत्युपरिष्टाद् व्याख्यास्यामः। नि० अ० ४ खं० १०॥

† यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्। कियतास्कम्भः प्रविवेश यत्र यन्नाविशत् कियत्तदबभूव॥अथर्व०कां०१०अनु०४मं०८।

‡ देवाः पितरो मनुष्या गन्धर्वाप्सरसश्चये। उच्छिष्टाज्जज्ञिरे सर्वे दिविदेवा दिविश्रिताः॥ अथर्व० कां० ११ प्रपा० २४ अनु० मं० २७।

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There are many other Vedic verses like the above dealing with this subject (the creation)

ON

The Revolution and Rotation of the Spheres the earth, &c.

We shall now take into consideration the question whether the shperes like the earth and others revolve or not. According to the teachings of the Shastras the Veda, &c., all the heavenly bodies, the earth, &c., are in motion.

Our authorities for the motion of the earth are as follows :—

The following verses teach that all the globes, the earth, &c., are in motion.

This globe, *i.e.*, the earth as well as the sun, the moon are revolving in space (*Prishni=Antariksha*). The same is true of the other globes also. Among them the earth along with the waters of the oceans, which are, as it were, her mother revolves round the sun who is a mass of fire. Similarly, ether is said to be the mother and air to be the father of the sun, and the fire is said to be the father and water to be the mother of the moon—Yajurveda IX, 6 *

[In the Nighantu of Yaskacharya, the word '*Gow*' occurs among the 21 names of the earth such as 'gma' and 'jma &c., and the word 'prishni' among the six names of inter-steller space (*Antariksha*). Narukta II. 5†. The earth is called 'gow' because she moves on and on or because living beings move upon her. The sun is called 'gow' because he causes the heavenly bodies to revolve round him or because he causes the vapours to move, or because he himself moves in space. '*Dyan*' is called 'gow' because it extends far and away from the earth or because the rays

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* आयं गौः पृश्निरक्रमीदसदन्मातरं पुनः। पितरं च प्रयन्स्वः॥
यजु० अ० ८ मं०६

† गौरिति पृथिव्या नामधेयं यद् दूरं गता भवति यच्चास्यां भूतानि गच्छन्ति। नि० अ० २ खं० ५।

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of light move in it. Nirukta II. 14 * The word 'gow' is the name of the sun's rays, the moon and Gandharva also in the Vedas. Nirukta II. 9.† *Svah* is the name of the sun. Nirukta II. 14,‡ The earth is called 'gow' because it is every minute in motion.

In the Taittiryopanishat it is said that the earth was produced from water, because that is to be considered as the mother of an object from which it is produced. From the fact that the word 'Svah' means the sun and the word 'pitar' is used as an adjective qualifying it, it is evident that he is to be regarded as the father of the earth. The meanings of the phrase 'durangata' (in the passage quoted from the Nirukta) is that the earth moves round the sun keeping at a distance from him (or that she tries to fly at a tangent from him). Similarly all spheres, supported by God's might=the force of gravitation, revolve in their orbits.]

The said earth revolves round the sun in her orbit which has been fixed by God for her revolution. The earth supplies the living beings with abundant juices and fruits of various kinds and fulfils the fixed laws of her motion. She provides the performers of noble deeds who give liberally and the learned with all their comforts by her bounty and she is, indeed, the cause of the audible speech of all living beings. Rig VIII. 2. 10. 1.§

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* गौरादित्यो भवति गमयति रसान् गच्छ त्यन्तरिक्षे अथ द्यौर्यत्पृथिव्या अधिदूरं गता भवति यच्चास्यां ज्योतींषि गच्छन्ति । नि० अ०२ खं० १४।

† सूर्य्यरश्मिश्चन्द्रमागन्धर्व इत्यपि निगमो भवति सोऽपि गौरुच्यते। नि० अ० २ खं ६।

‡ स्वरादित्यो भवति । नि२ अ० २ खं० १४ ।

§ या गौर्वर्तानिं पर्य्येति निष्कृतं पयो दुहाना व्रतनीरवारतः । सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यदाशद्धविषा विवस्वते ॥

ऋ० अ० ८ म० २ व० १० मं० १ ।

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The next verse teaches that the moon revolves round the earth.

The moon whose nourishing properties are well-known, revolves round the earth. Sometimes in the course of her journey she comes between the earth and the sun. We shall explain this more fully in our commentary. The meaning of the words '*Dya va prithivi atatantha*' which occurs in the verse are that the sun (*Dyant*) and the earth (*prithivi*) also are in motion. It is, therefore, established that all heavenly bodies revolve in their orbits. Rig VI 4. 13. 3. *

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* त्वं सोम पितृभिः संविदानो अनु द्यावापृथिवी आततंथ।
तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रयीणाम्॥
अ० ६ अ० ४ व० १३ मं० ३।

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"BEWARE !"

By S. Kambhothi, B. A., B. L. Author of a Vision of the Earth, Into the Heart of Man.

TO MY AKKAYYA.

In memory of a life of selfless labour,
Which closed this 27th day of November, 1915.

That thoughts of thee may long survive,
So long at least as this may thrive,
Upon this page I put thy name,
That lived and died unknown to fame.

Venkata Lakshmi is her name. But none knew it, for to all the world she is only Akkayya (=sister.)

She is my maternal uncle's wife, but has been more than a mother to me while yet my mother is alive.

" Like a fruit gradually ripens and drops at last, so dropped she out of the world without an illness. Widowed at the age of 8 or 9, she came over to our family as an appendix to my mother and has remained only here since that day till the day of her death. A person of greater love and self-denial I can not hope to see. I have never heard her speak a harsh word except in retaliation. No one was ill but was nursed and attended to by her. Me and my wife she served as no one else has served or can serve. Her love was so great as to deaden her to the sense of smell and to enable her to clean the sick room with the callousness of a scavenger. She became blind owing to old age about May 1911, but was doing some service or other, however slight, till about 20 days before her death, which took place on 27th November 1915 about the age of 65. I returned from

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the cremation ground and dedicated my poem to her. That is the only thing I can do to keep her memory green. May the poem live long for her sake—for the sake of her memory."

INTRODUCTION.

My aunt, to whom this little poem is very properly dedicated, was preparing her mind for the death that was coming on, by telling herself of the unreality of earthly existence and by an incessant singing of devotional hymns. Some twenty days before her death, one night, I heard her chant the beautiful hymn which forms the subject of my poem :—

I

जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।
संसारसागरं दुःखं तस्याज्जाग्रथ जाग्रथ ॥

II

आशया बध्यते लोको कर्मणा बहुचिन्तया ।
आयु क्षीणं न जानाति तस्माज्जाग्रथ जाग्रथ ॥

III

माता नास्ति पिता नास्ति नास्ति बन्धु सहोदरः ।
अर्थनास्ति गृहं नास्ति तस्माज्जाग्रथ जाग्रथ ॥

IV

कामःक्रोध च लोभ च देहे तिष्ठन्ति तस्कराः ।
ज्ञानरत्नापहारेण तस्माज्जाग्रथ जाग्रथ ॥

I had heard these verses before—sung by a beggar in the streets of Ellore, and took a fancy for them ; and I instantly ran to my aunt, and knelt by her bed, and repeated the words after her till I got the whole song by heart. My wife was provoked to a smile by my action ; and asked me if I did not know the story connected with these verses and on my answering in the negative, told me the

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following story which, with a few alterations, forms the subject of my poem :—

The Story

On the banks of a river, there used to live a saint ;and close by, there was a shrine. All round the year, summer or winter, he used to live on the bank of the river, and at noon, when the sun was right over head, he would visit the shrine and worship the god therein. There used to live a harlot close by, and, for some reason or other, it so happened that this woman and this saint used to go to the temple at the same moment every day. In fact she used to precede him by a second, so that on many an occasion he had to wait till she had finished. This sort of continual disturbance irritated him, and one day, he exclaimed out, " How dare a harlot enter a shrine at the same moment with a saint, and cause him disturbance, and added some more unbecoming expressions. The woman felt herself greatly insulted at this language, and she vowed to take revenge on him, a revenge which would last beyond the grave. She accordingly caused a shoemaker to stitch a pair of shoes and prevailed upon him to leave them on the way to the shrine. The saint whose feet were burnt to blisters on account of the extreme heat of the sun that day, put them on, intending to pay the shoemaker for the shoes, and walked to the shrine. But as, by the time he finished his worship and returned to the river bank, it got quite cool, he forgot all about these shoes. And as a matter of fact they were stolen by the harlot, and preserved by her. Well, in course of time, the saint's life came to a close, and as he was thinking of God in his last moments, the harlotheld the pair of shoes before his eyes so that his thoughts at once flew back to the hot day on which he wore the shoes, and his forgetful omission to pay the shoe-maker the price of his shoes. While his thoughts were yet on the shoe-maker

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and ere they had returned to God, he expired. The undischarged debt, created by the appropriation of these shoes, caused his birth once again, and the thoughts on shoemaker at the moment of his death located it in a shoemaker's family. In fact he was born as the son of the very shoemaker whose shoes he wore. But his features had nothing of the pariah about them, and the shoemaker himself, feeling that there was some mystery about his birth, used to treat him with great respect and never asked him to do any of his work. But the inevitable must come to pass, and it came about this way—the shoemaker who also did the patrolling of the streets at night, had on a particular night, when it was his turn to watch the city, received a sudden call from a dying kinsman of his in a neighbouring village, and as the person was not expected to survive till morning, he had no alternative but to start at once, nor had he the time to arrange with any of his friends for the watching of the streets that night. So he went away asking the saint, who is now his son, to do the patrol work that night.

The boy gladly agreed to do so, put on the watchman's drum and walked the streets sounding the drum as he went along. But instead of shouting the usual words "Keep awake, gentlemen, beware of thieves," he sang forth the above stanzas—the first stanza during the first watch of the night, the second during the second watch, the third during the third watch and the fourth during the fourth watch. The king, who was somewhat indisposed, had not his usual sleep that night, and rolling in his bed, he heard these stanzas of sublime thought sung to the sound of the drum in a most clear and musical voice. The king was exceedingly surprised, and early in the morning, he sent for the watchman on duty. Of course, the father appeared, and the king asked him as to who watched the streets during the night. The watchman was terribly afraid that his

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little boy had done something amiss, and fell on his knees and begged the king to excuse him, and offered to take any punishment himself, as the wrong was primarily his in sliding away and leaving the work to an inexperienced young boy. The king smiled at this prattling, and giving him his word that the boy would be safe, ordered him to be produced forthwith, which order was immediately obeyed. The king was simply surprised with the beauty of the boy, and asked him whether *he* watched the previous night, and on his saying 'Yes,' asked him to sing again the four stanzas he sang in the night, which he did.

The king then asked him how he happened to be so learned and wise at so small an age. The saint—who was now the drummer boy—told him his whole story. The king then said : " It is not meet that you who are a saint should by the misfortune of your birth, be suffered to live a shoemaker among hides and carcases. I make a gift of a third of my kingdom to you Do take it and lead a life befitting your status."

"I take it, oh king," said the saint, "for I have earned it by the watching of thy streets. And oh, my creditor, who are now my father, I give that kingdom to you as the price of your shoes. This clears my debts, and I go my way to heaven." As he said these words a celestial chariot lighted at his feet. He got into it and it immediately ascended upwards, and disappeared as it entered heaven in the twinkling of an eye.

BEWARE! OH MEN!

From diamond sheen the sun to amber turned,
And slowly touched that glowing light the earth ;
Unseemly long the trees their shadows cast
Like portents dark of darker night to come ;
Like gripping fingers of the demon night
Who scaled the earth from 'neath the horizon.

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In fright, the grazing cattle left their graze
And sought their home, ran after them their calves
With slate and satchel hied the school boy home ;
And detained men, they thought of wife and babe.
Night came on earth, and robbed the world of light,
Confused men's views, and darkened hearth and home.
But statesman Moon, the friend and kin of earth,
He favour found in King Night's realm. He ruled,
And so far soothed the souls the sun hath pleased.
As shines the thoughtful face of th' holy sage,
As shine in calmened strength the eyes of him
Who knows to control self and does it oft,
So shone the city great in th' full moon light,
In subdued grandeur, but an added charm.
And covered too, the night, with a modest drape
Filth's naked form amidst the pariah huts.
In dirt and filth, I said, the poor man lived ;
The dirty mire, we see, the buffaloes love.
As in the buffaloes' breasts sweet milk doth spring.
So stir good thoughts in poor and pariah too.
Among those pariahs, lived an aged man,
Who loved all men, whom all did love in turn.
He made and mended shoes ; was watchman too,
And during nights, patrolled the streets by turns.
Now, on the night whereon my story starts,
He called his wife and child, and thus he spake :—
"In yonder place behind those green topped trees
My sister 's ill. Her life in danger is.
I'm told she longs for me. I need must go.
But then, to night 's my turn to watch the streets.
Oh shew me just a way to leave tonight,
And I'll be back before the morning dawns.
Nay, while thro' eastern clouds, the prowling sun
His feelers pricks in streaks of greyish light,
You 'll find me lift the garden latch. I'll come.
But this one night, my son, my duties do.
I know thou 'rt young in age, thy throat is small,

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And many a fear might quake thy lonely mind,
And many a time might take a rope for a snake,
And many a shade might take for ghost or thief;
But yet my need is great. I needs must go ;
Canst thou not brave the streets for me tonight ?
Sling on the drum ; start out ; and strike it hard ;
Shout out, "Beware, oh Men ! keep wide awake !"
And thus, thro' all the city's eastern streets,
Once every watch complete the patrol beat.
Keep awake, son and wake the sleeping men ;
Fail not, nor bring myself and thee to shame."
Nor fear, nor doubt, nor sloth, did cloud his face,
Quick beat his heart. He felt his blood run wild.
He smiled. Large eyes he had : they grew more large.
A lotus bud full blown has but to ope :
As feels that bud when touched with morning rays ;
As feels the slave the clang that breaks his chain ;
As Ganga's flowing stream in bottles caged
Doth feel, as cracks the lid on Gautami's shores,
So felt the lad that heard his sire's command ;
And spake he thus in accents bold "My sire,
No snake, nor ghost I fear. What then thy rope
Or shade ? Distrust me not. Depart in peace.
I owe thee much. 'Tis thus I repay thee.
"Is debt to feed a child, my son ? oh fy !
Thy mind feels keen. And I will go in trust.
I am sure my work thou 'lt do, and screen my slip"
He gently touched the good lad's brow. He eyed
His wife, "The child may sleep" he said, "Beware!"
He took his stick. And crossed the door and went.
And on his way, he prayed the night sentries
To 'dmit his son for watchman's work that night.

II

The golden bell of the royal fort did clang :—
The lad he counted eight. Then up he rose,
Slung on the drum, and to the city strode.

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The bright moon light smiled not for him that night ;
The thorny path pained not his feet that night ;
The bubbling brook pleased not his ears that night.
Nor smelt his nerves the jasmine wild that night.
At every step he lost himself in thought ;
His human frame,—to city gates it strode ;
His mental frame,—'twixt heaven and earth it danced ;
His drum, the angel's wing on which he soared
To where salvation lay from pleasure and pain.
And in his upward flight he cast his eyes
On earth—"A struggling mess is life," he thought
"A snare, a net, a mesh, a marshy bog,
In which the more man strove to free himself
The more involved he got." Saw passion prick
The flesh of man and sprain his soul ; his mind
To pulp compressed, or stretched to shreds by greed ;
Saw hunger eat the sense, and crook the knee ;
Saw illth and crime exhale a plague around ;
Saw more crimes wrought, and more deaths schemed and caused
To screen one crime, delay a while one death ;
Saw e'en the best of men cross swords with grief
Not born of acts their own ; saw evil crowned
With good, while good brought forth no good. Saw death
Attack and slay the good and bad alike.
And as a man who on a journey goes,
Mile-stones and towns along the road he sees,
Where others halt, but himself wind his way
Till where he stays to rest in his own place,—
So man, upon his deathward march of life,
Diseases and deaths of fellowmen he meets,
Till in's own death he finds his journey's end.
Thus merged in thought, like one who walks in sleep

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With drum on chest, the city gates he reached.
The sentry at the gate perceived the lad,
To whom his father spake upon his way.
"Step in, my lad," cried he, "Thou'rt late, make haste !"
The lad stepped in. "Strike drum" the sentry urged,
"Strike drum, my boy."
Pealed forth the drum like a thunder cloud. "That's well"
Then sentry smiled—"In tones as loud, shout out
"Beware, oh Men ! Keep wide awake !"
These warning words he spake. But stopp'd not there
His thought steeped brain, it bade his lips burst forth—45
"BEWARE, OH MEN ! KEEP WIDE AWAKE !
THE PATHS OF LIFE ARE THORNY !
AND BIRTHS AND DEATHS ARE MANY !
TO WORLD WITH WIFE AND CHILD
IS STORM AND SWIMMING WILD !
OF THORN AND STORM, BEWARE ! AWAKE !" 51

'Illth,' antonym of 'wealth,' meaning poverty, misery or squalor, or all the ideas together put.

III

The king stood on the landing place disguised :
Was townward bound. Just this he often did
To feel the nation's pulse whose leech he was.
At Court, whereat he sat as King and Judge,
The stream of life as flowed, he saw it not ;
But saw what ministers chose to tell they saw.
Some spake the truth. Some read accounts white-washed.
Some guessed his thoughts and spoke them as their views.
So, what the finger nail could freely nip,
Thro' misplaced trust, the axe had need to cleave. 10
Taught thus by knocks to himself learn the truth,
He walked the nights unknown, but knowing all.

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Now on this night, disguised and townward bound,
The King stood on the landing place. Thought he
"How heavy sits this crown upon my brow!
With weight of cares for a nation's million souls,
With weight of hasty words which bring on war,
The weight of careless decrees ruin spell,
Of thoughts of right and wrong which know no end:—
Oh had I been an unknown humble man,
Whose only care is for his daily bread,
Whose thoughts all cling round wife and child, whose life,
Is smooth—But hark! There sounds the watchman's drum!"
With that he chased his thoughts, and downstairs stepped:
"BEWARE, OH MEN! KEEP WIDE AWAKE!"
he heard,
"Oh happy man! The same old cry for e'er
But hark! New words I hear—Oh, what says he?
'THE PATHS OF LIFE ARE THORNY'—Thou sayest the truth;
And th' feel of a crown is thorny too, my friend.
'AND BIRTHS AND DEATHS ARE MANY'—as true," said he
"As ups and downs to a king. Oh ho! What next?
'TO WORLD WITH WIFE AND CHILD
IS STORM AND SWIMMING WILD'
Nay, nay, my man, is *that* so bad? I'd say
'The Court of minsters, men
Is a foul and stifling den!"
And musing thus, and humming thus a tune—
"*Beware, oh Kings! Keep wide awake!*
The feel of a crown is thorny!
And ups and downs are many,
And Court of minsters, men,
Is a foul and stifling den,
Of fall and foul Beware! Awake!"

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The disguised king had reached the open square.
There louder came the watchman's warning cry—
"BEWARE, OH MEN ! KEEP WIDE AWAKE !
THE PATHS OF LIFE ARE THORNY !
AND BIRTHS AND DEATHS ARE MANY !
TO WORLD WITH WIFE AND CHILD
IS STORM AND SWIMMING WILD !
OF THORN AND STORM, BEWARE, AWAKE !"
The change of scene did break his chain of thought.
"What novel things our watchman says tonight ?
But where caught he, the pariah knave, these words ?
And what means he to drum them in the night ?
Why, there goes the shout again !—But hark:—
'Tis not a pariah's throat that shrills that note,
Nor e'en an oldened frame that bears that throat.
Yet list again ! how like a song it breathes !
Nay, nay, it *is* a song,—a wisdom's song :—
'Tis surely not the watchman old on beat !
And nearer yet, and sweeter still it sounds !
I 'll meet the man tonight and know the truth."
With that he turned the corner of the street,
And passed two more, and was to cross a fourth,
When, 'thud ! thud !' of clubs, a dying shriek,
Tumultous roar, all seized the monarch's ear.
He turned to left and passed an alley mean,
In which a thickening crowd was closing round
A form prostrate in death across the lane.
"Who did this act shall rue therefor, my sons,"
An elder said, "tho' nought but right is done.
And hark, my children dear, I charge ye all,
That not a breath of this shall reach the world ;
That ere the sun doth shed the light of day,
This night buries the dead and deed as well.
Quick march !" Four men stepped forth, of composed mien.
Their loins girt, shouldered the corpse, turned round,
Essayed to start—when,—"Murder ! Murder ! Stop ! "

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Rang thro' the air, and stayed their fear-struck feet.
"Who murder shouts, step forth ? "the old man cried,
"And ye, my children all, set down that weight,
And shew this stranger here, who murder shouts,
Our deed witnessed by moon and stars tonight ?"
The disguised king stepped forth. He eyed the corpse.
He sighed "I' ve met that face, I where forget."
"As who knows not that wily rogue, for he 's the other cried.
The chief of the King's police,"
The king turned pale, which th' other saw—said he,
"But shields the crimes he 's charged to hunt and seize
And rolls in bandit's wealth and fattens fine.
And they, who 'd know his trade, and him expose,
Their things are thieved, their houses burned, themselves
Are charged with crimes unborn or unbegot.
His wicked tools forswear 'fore God and King,
And they who 'd have their right to live in peace
Are cast in jail to rot in chains and die.
He knows his power, knows none would swear 'gainst him,
His sweat it stains a dirty robe of state,
Yea, know ye not, or heard ye not, my man,
That where he cast his eyes, a curse doth light,
And where he sets his foot, a blight is cast.
Sees he a smiling face,—he 'd rape that maid ;
Sees he a loving pair, discord he 'd sow.
Courts shut their eyes to truth ; hear only oaths,
And fail to see the wrongs that poor men feel.
A gang of armed men, they came this night,
And broke the house, and lurked about unseen.
A child them saw, and gave a shout of fear.
At once they seized the child and gripped his throat,

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A fight ensued and clubs were freely used.
Some fled unhurt ; some wounded were ; one died.
'Tis thus this chief of king's police is killed.
Step in and see how fainting lies the child,
Step in and see how pell mell breathes the house,
Step in and see the marks of fighting near,
Step in and see that nought but truth we've spoke.
This is no murder, man, but self defence,
But if thou feelst crime, Go forth, complain.
The law is straight and just, though courts we doubt."
The king was smote with grief, yet felt their truth
Betwixt his subjects' wrongs, and servants' crimes,
He felt perplexed, and bent his brows in thought.
The poor men left and bore the corpse aloft.
The king pursued his way ; and as he turned
The corner of the lane, and stepped the road.
The watchman's drum did roar, and rang the words:—
"BEWARE, OH MEN, KEEP WIDE AWAKE !
THE WORLD IS SLAVE TO GREED !
AND WINDS DO WHIRLWINDS BREED !
OF EVERY BREATH, TAKE HEED !
FOR LIFE HATH WINGS OF SPEED !
OF THIS BEWARE, KEEP WIDE AWAKE !"

As checks a rock the torrents onward rush,
So checked the watchman's cry the monarch's thoughts
And forced their currents back in whirling waves,
And as they flashed across his mind confused,
" Quite so. " thought he, " Life flies with unknown speed.
And life is made of thoughts. A passing glance—
And, springs a thought. That thought begets more thoughts,
That clique of thoughts doth cause a wish to sprout,
The wish propels an act, or stops one else ;
Which done in a world where work more minds than one,

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To suit the ends of time its cogged wheel,
It weaves a warp and woof of acts and stops,
Which in the end may please or pain a soul.
And life again" confused he thought "is breath.
A violent breath in numbers makes a breeze.
And breeze begets the wind which whirlwinds breed.
They swell a storm, wreck ships, or uproot trees.
Thus ill controlled and ill assorted breaths.
The work of man and work of God undo.
A storm 's a work of God. So is a thorn.
But a thorny path I 've never seen, nor walked,
For I'm a king and find no chance therefor.
And yea, but for these stolen moves at night,
I've never walked at all. But a life I live—
The life of anxious kings for all's welfare.
Are thorny paths as bad as that? I doubt!
My pariah knave hath also seen a storm,
And swam the sea despite wind, wave and brine,
And braved the fight of life with wife and child,
And feels this one as endless, vague as that.
Then hath he seen a storm, a thorny path,
A life, and multitude of births and deaths.
'Tis more, much more, than I, his king doth know!"
In confused strain the king thus threads the streets,
When near at hand came 'gain the warning cry—
"BEWARE, OH MEN, KEEP WIDE AWAKE!
THE WORLD IS SLAVE TO GREED!
AND WINDS DO WHIRLWINDS BREED!
OF EVERY BREATH TAKE HEED!
FOR LIFE HATH WINGS OF SPEED!
OF THIS, BEWARE, KEEP WIDE AWAKE!"
"No watchman's cry for night patrol," thought he,
" But sage advice to guide a world long life!
Oh ho! It pricks my mind to seek him out"
With that; by th' sound of drum, he felt his way
Thro' many a street, and lane, and private path.
At every step, he hoped to come across

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The watchman's old and dirty pariah form ;
But not a soul was out upon the streets.
The night was still, and th' air as cold as death.
Yet thro' the silent streets, he lonely raced
In quest of him who shrilled the warning note,
Till tired at heart, he thought to homeward march,
When he espied a boy the corner cross
The king gave chase at once. He'd meet the lad,
And ask him if he saw the night patrol,—
When lo ! he saw the boy himself strike drum
And cry " BEWARE, OH MEN ! KEEP WIDE AWAKE.'
This set the monarch's heart on fire. He ran;
But quicker ran the drumming boy in front.
"Halt there, who goes !" The monarch cried at last.
"As good a man as thou," the answer came.
"Knowest thou me then ?" the monarch cried again.
"I care not, friend ; the watch is near run out,
I must complete my beat ere then. Good night !"
And rang again his drumming note. The king
Ran up, kept pace with him, and asked again,
"Who are thy parents, lad ? Where dost thou live?"
"Two frames of flesh and blood have caused my birth
The earth 's my dwelling place, the sky 's my roof."
"What caste claims thee, my friend ? What is thy name ?"
"No name have I, and all the castes me claim."
"What dost thou do ? what is thy trade ?" he asked—
"That which I feel my duty is my trade,
And that I do with all my zest and zeal."
These answers give no clue. The king gets vexed,
Forgets his assumed mien, but checks himself—
"Thine age, good man, that wilt thou tell at least ?"
As in the court when shrewd men witness bear,
The lawyer strives to pin them down to facts,
And fails, and hopeless feels, and looks around,
And random questions asks, so felt the king,

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And asked about an age the eye could tell.
In silver tones, at once, the lad cried out,
"A hundred lives before, and one just now."
The baffled king, he eyed this lad of twelve,
And bit his lip, and bent his brow in frown—
"My night-long chase is waste of strength and breath,
One question yet," he thought, but hoped not more,
When lo ! They came in sight of the beat-end post,
The bell announced the birth of 'nother watch,
The boy turned round, and struck his drum once more,
And cried in tones that stirred the sleeping town,
"BEWARE, OH MEN ! KEEP WIDE AWAKE !
FOR BIRTH AND PARENTS NOUGHT !
AND CASTE AND CALLING 'S NOUGHT !
AND FORTS AND WEALTH ARE NOUGHT !
BUT MAN 'S TRUE WORTH IS AUGHT !
THIS OH, MARK WELL, KEEP WIDE AWAKE!"
Amazed the king looked on : sped off the boy.
"His bearing 's brave," the king began to muse,
"And like a prince he steps. Bright eyes he has ;
His speech is chaste; and pregnant are his words.
In spite of drum and night patrol, I'm sure,
T'is not a low born throat that sounds the note,
Or confronts me with words of wit and weight.
Who can he be ? and how our drum beats he ?
I ask and ask again ; no answer comes,
No clue he gives ; but parries all my darts.
Well, I'll dog his steps to where he goes."
With that, the king thro' many a street, did move,
But found not where the holy lad had gone.
The night began to wane, drew nigh the day.
The crowing cock proclaimed the sun's approach,
And throats of men, and cattle's tinkling bells,
Sang forth an anthem sweet of joyous strain.
"Now stop my search" thought he, " For home I go,
And as the sun doth crown the eastern hill,
So must I grace my kingdom's royal throne."

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He homeward turned, and passed a lonely inn,
Where on the outside lay a group of men,
Whose open talk did hook his spying mind.
He climbed the steps, and lay himself unseen,
And listened close to speech which thus did run—
" This day at noon, the king will seal his doom.
I grieve the fool should die,—he guiltless is.
I'm not on oath, the truth therefore I speak.
Nor 'fore a Court, so nought but sense I'll urge.
He wronged me not, and yet I swore, 'gainst him.
My boss and he are foes, To him I'm bound
By chains of faith ; and him I must obey.
The witnesses their itching palms he greased.
We schemed our says at home and perjured all.
Our lawyer 's great, and scruples none he has.
He wrote for each his part, and supplied links.
At court put on an air of childlike trust.
How well he blackened truths, and whitewashed lies !
His name itself lent weight with th' simple judge
Who honest was, but proud and perverse brained.
" As two and two, and two times two are one,
Just so are three and three and three times three."
Such logic sailed in th' stormy court of ours,
Where came th' omniscient judge with made up mind,
And judged a man by fear struck looks and sighs.
The poor man nothing knew, but yet was charged ;
He stared me in my stranger's face—my boss
Was all behind the scenes; the clever man
Showed not his hands, but thro' us did the work—
I say he saw my face and puzzled was.
He nothing knew ;—
But one who knoweth nought, what can he prove ?
He spun therefore a tale of *alibi*.
It was a lie, and then, he spent no gold.
His case therefore must fail, and failed in fact.
The Court O'Appeal oppressed with weight of work,

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But skipped the judgment thro', confirmed the same.
The death thus passed awaits the royal seal."
" But, how arose this deadly feud," one asked.
" Just how such deadly feuds arise, my man.
Rivals in love. My boss a harlot kept,
Who sucked his wealth, yet loved him not in turn,
But on this poor and honest man did dote.
One day, while yet within her arms he was,
Stepped in my boss. Up rose his angry blood.
He swore, and dealt the man a violent blow.
For that one blow, ten blows he gave him back,
And kicked him down, and kissed her in his sight.
" Thou'lt bleed for this," he vowed. ' I thee defy'
He said. That dates the feud which ends today."
" But why think you the king will seal the doom ?"
" For e'en a king can't see thro' walls of stone ;
And what's a king but man ; hath burdens more,
And powers more to bear those burdens well.
Adjuncts apart, no more than me is he.
My clerk tells me my servants' acts are right.
I trust his word, and act on it. Don't *you* ?
So does the king his well paid minster trusts
Who notes—"Two courts have concurred, sir. 'Tis right."
The king, he sighed. and slipped away unseen—
" How many deaths" thought he, "I might have caused
Thro' neglect, now my regrets can't restore.
And yet what could I do. I'm but a man.
But have I done all that a man could do ?
Oh no ! I've lazy felt, and duties shirked.
I feel he 's right to judge my traits by his,
But minsters mine, are not like clerks of his.
They know that kings do place their trust in them,
And know that life and death are in that trust.
But let me go and test my guess and his.
So marched he quick, and reached his home in haste,
And found his desk and sought the case record—

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A half a ream of paper written fair,
And folded neat, and pinned, and red tape bound.
While over all, there lay his minster's note,—
But two lines writ to seal the victim's doom.
The king was vexed ; and straight way made resolve—
He dipped his pen, and drew it 'cross that note !'
" How near " said he, " My neglect cost a life—"
When boomed the watchman's drum and warning note,
" BEWARE, OH MEN ! KEEP WIDE AWAKE !
OF LUST, AND WRATH, AND SHIRK !
THREE THIEVES IN FLESH WHO LURK !
FOR FORETHOUGHT AS THEY STEAL !
DRIFTS MAN A HELMLESS KEEL !
OF THEM, BEWARE, KEEP WIDE AWAKE!"

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The Gurukula Samachar.

By Prof. Sewa Ram.

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Branch and Blossom.

Going ! Behold the young Brahmacharis going ! Where? To the Gurukula Indraprastha, the new branch Gurukula near Delhi. The parent tree hath put forth a lovely branch. The first four forms have been sent to Delhi side, to raise another memorial to the mother, to be trained into the service of the mother.

And what of the parting from the brother Brahmacharis here ?

Sweet farewells and sweet adieus and not a trace of sickly sentimentality. It is a day, so said the big Brahmacharis here, it is a day of gladness and not of sadness.

And they were right. The Gurukula hath put forth a lovely branch. The Gurukula has grown and grown—yes, has almost outgrown its buildings here. To make room for further expansion should not the parent institution be reserved only for entrance and college class work ? Should not young seedlings be planted elsewhere too, as feeder schools to this parent university?

Gradually will the four forms now transplanted grow into eight and the Gurukula Kangri have room enough to accommodate the growing numbers of Brahmacharis that are now expected to seek entrance into its college classes. The steady stream of students from the branch Gurukulas can now be accommodated here and trained to receive the finishing touch, the stamp of higher education and disciplined life. So all were glad that the Gurukula had thus put forth a new branch to carry its beneficent message near the seat of the empire, the historic Hastnapur. Branch and blossom says the Gurukula Call workers in the good

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cause. To all it seems to say to the extent of the good each has to

Go and Fructify.

'Go and fructify' That is what the Gurukula tells you dear reader. 'How can I make my life fruitful?' is the question which Gurukula wants you to ask yourself, Aud Gurukula holds out a hope for you. You can make your life fruitful if you choose, if you sincerely want to make it fruitful. How? you might well ask. 'Thus' replies the Gurukula. 'This one thing you can do if no other' And what may that be? Just hear what some of the least in the Gurukula have been doing during the last month. They saw their evenings were going to waste. And they found a way to reclaim that waste. India thought they have only 6 per cent. literates. The remaining 94 per cent. are unlettered, absolutely ignorant of the three R's. Let us find out the number of those who do not know how to read, write or cipher. And it was found their number was about a hundred. Let each of us gather together four or five such and resolve to teach them daily for an hour or so in the evening when they are free and we are free. They have been doing so and as a result they have been able to carry the torch of literacy to the door of the poorer ignorant brothers. This dear reader you can do. You too can join this humble band of volunteer workers in the cause of literacy. You too can, right in your neighbourhood, seek out the illiterate and set up a night school of your own. India wants every educated man to do his duty, to pass his knowledge on to his neighbours around. You can be a member of this volunteer education mission and thus do your duty to spread knowledge. Go and fructify—here is an easy way—a very real way of making your life bear fruit. Do all you can to spread light and letters. Help day schools, night schools with personal services and your purse. Do all you can for the spread of literacy and education. Thus can you make your life fruitful and set up a new centre of light and literacy.

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Resolve

then from this moment to do your part in removing the darkness of illiteracy from this land. Resolve to set apart an hour a day to furthering the cause of literacy, by setting up a night school just where you are, by inducing your friends and others to do the same. Resolve to help through your personal effort and purse the cause of literacy in India. Write this resolve and keep it up as a sacred pledge. Or post it on to me. I shall read you a fortnightly reminder to keep true to your resolve.

Mahatma Hansraj's Visit to the Gurukula.

'It is our great good fortune, sir, that you are in our midst'. Such are the thoughts of those who received Mahatma Hansraj. A great man—a good soul is Mahatma Hansraj. All of us felt his greatness and goodness. The Brahmacharies who had heard so much of this great man, of his great self-sacrifice and great educational work were eager to show their sense of heartfelt reverence to him and to his work. And though the visit was all so sudden and the Brahmacharies busy with preparing for the annual examination coming off on the 8th February, they one and all did their best to show fitting honour to the great soul. Here is a translation of the address they presented him. All hail to you sovereign swan that sway the hearts of Aryas, we welcome you to this fountain of learning. Renunciation is your treasure, you have trod the true path of Brahmanhood. You have consecrated your youth and your prime through leading the life of hard self-descipline ; swanlike have you sifted the real (milk) from the unreal water. Through the power of noble personal example have you led others unto light. To those who are yet new to the ways of the world, to those who are yet shy to do their real duty you have always been a source of encouragement. What is there in you that is not worthy of worship. And especially as the mainstay of a great temple of learning

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do you draw forth the admiring affection from the hearts of the dewellers in this teachers' home.

Your great heartedness and large mindedness moves us again and again to say something. It does not seem necessary to say that you will ever look on us with loving eyes, still this much we certainly feel inclined to request.

At the time of agitation the waters of the lake rose turbulently.

May we not hope the sovereign swan will produce a beneficent calm.

In sweet sounding Sanskrit was the address read. In plantain leaf and rose colored kerchief did the Brahmacharis present it. And now Mahatma Hansraj with a look full of kindness and love rose to reply.

After having my morning meal I have been all the time on my legs seeing the Gurukula and have not yet been able to see the whole of it. This shows to what great proportions this institution has grown that one cannot have even a cursory look at it in five hours' time. But remember this institution is not great simply because of its spacious grounds, its great buildings, its excellent arrangments for the health and happiness of the Brahmacharies. It is truly great because of the high principles that underlie all these, the high principles which inspired its inception, the high principles for which it stands. Not only the Punjab but the whole of India knows the name of Mahatma Munshiram. The institution owes its birth to his ability and organising power. I remember how when he single handed resolved not to rest till he had collected thirty thousand rupees for starting this, how when he went about collecting the same people were in doubt whether he would succeed. But God helps all good undertakings and those who firmly follow the path of goodness succeed. Mahatma Munshiram founded this with great effort. But that was not enough. No

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institution can go on till some one sacrifices himself for working it to success. For working this institution to success he sacrificed his practice and fortune. When looking at the orderly row of buildings one cannot get an idea of the difficulties he had to face. Live in the jungle outside and then only will you be able to realise this transformation that has been wrought. The institution therefore is great because it is based on the sacrifice and devotion of a great heart. Remember then what this institution stands for. It represents the great principles of renunciation and devotion—renunciation and devotion not only on the part of Mahatmaji but also on the part of his heroic band of co workers Your Professors are I know such who would have shone elsewhere, would have risen to greatness through the self same devotion they exhibit here. They too have sacrificed their ease and prospects. When I see them travelling about in the 3rd class and going about from place to place to work for the Gurukula and when I see their sturdy simplicity and whole heartedness my heart experiences a thrill of joy that we have amongst us such heroic souls that we still can find such who will devote their body and soul to a good cause. Hence where you have before you the great example of your lofty leader you have before you the great example of the self-sacrifice of his co-workers. One thing more I am glad to find and it is that a number of the Sanataks of the institution have also come forward to take up the service of this institution. Gurukula is their Alma-Mater—their noble mother. On her holy breast have they been brought up. And what more fitting than this they should be ready to serve her with all their head and body and soul. And before my eyes flits the vision of the noble band of Bramacharis working in their own institution, a band of which Mahatmaji and the workers here may rightly be proud, a band of young hearts ready to carry forward and help on the work of the workers here, ready to take their place and thus fulfil their highest ambition. This institution then as I told you

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stands for renunciation, devotion and the high teachings of Swami Dayanand. Lovely lawns it has and beautiful play grounds, ample accommodation and pure air, all arrangements for healthy comfort but grander beyond all these are ideals it represents and embodies, the ideals of renunciation, devotion and high teachings of the Swami. I congratulate you Brahmacharis on the score of all these. I would ask you to always keep before you the principles which moulded the lives of the ancient Brahmacharis. Let there be admiration, sincere admiration in your hearts for the workers here, If any of you be scolded by your teachers here dont on that account think ill of your institution or love and respect him the less. But rather should you when so minded be ready to mend your faults. Set them an example of obedience. And remember further that as a tree is known by its fruits, this institution too will be judged by what you show in your personal life when you leave it Of personal purity and spotless character, of renunciation and self-respect, of devotion to your high ideals and of true service to your religion and motherland. People will love you and honour and help the institution if you show these. I do not stand here to deliver a lecture. I came here just in obedience to the wishes of Mahatmaji. I came here more to increase my own experience than to deliver a discourse. The address was not a part of my programme. You have honoured me and referred to me in loving terms. I thank you all very heartily for that. May God bless the institution and lead it to fruition.

Mahatmaji's reply.

The pleasure I feel, you can very well understand, cant be put into words. The Brahmacharis must have marked that there was this day no formal introduction on my part. They have had such a hearty introduction already. The Brahmacharis know your great qualities of head and heart and the connection dear friend you have had with the great Guru of ours. The fame of your work and worth has reached

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them long since. They were so eager to have the honor of your visit. You were the first to set an example of self-sacrifice and renunciation. This will ever be their inspiration. The opinion you have expressed about me and my colleagues here, let us hope we shall do our best to deserve. At any rate your faith will be an encouragement to us. What you have said to the Brahmacharis will I am sure make them come all the more forward to serve this institution. They will surely lay to heart your noble words and meditate over them. May this new relationship of sweet affection increase from day to day and may we all thus heart-united be able to follow in the footsteps of our great Acharya. If you kindly remain here for as many days as the hours you have spent to-day, I am sure we and the Brahmacharis shall profit by your high company. Let us hope by our united effort we might be able to bring to a better path all who come within the range of our influence. I hope all will join with me in this earnest prayer that you may come and stay with us and that we may all profit by your company and thus carry out the intention of our Acharya—the union of all human hearts for all holy purposes.

The Message of the Month.

Dear reader what then is the message of this month. Branch and blossom, work and fructify, go carry the torch of literacy to all around. Reach as many as you can with the truth in you, with the goodness in you. Set apart some time every day for some holy work. Be a steady volunteer in the Education Mission. Regiment all the workers together and constitute a holy teaching service, for was not that the message of Acharya—the union of all human hearts for all holy purposes.

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From this double-barrelled syllogistic reasoning, the leap to the further conclusion that our forbears borrowed a certain science from the Babylonians, the Greeks, the Persians, or the Assyrians is a very easy one, and the choice of the nation on which the credit of being our teachers is to be fastened is purely arbitrary and depends, for the most part, on the isolated and fragmentary facts dominating the mind of the writer at the time or on his psychological bent or inclination. All the evidence that is needed to establish the conclusion is that there is striking resemblance between the nomenclature of a science as existent in ancient India and in one of these favoured countries and that there was intercourse between the two at some period of ancient history from 1500 B. C. down to 400 A. D. These "Orientalists" never bother themselves with the impertinent question whether the science in question was developed by our ancestors before or after the alleged intercourse. Of course, it does not at all occur to them—though it is claimed for their intellectual vision that it is trained and disciplined and for their spirit of research that it is disinterested and unblurred by considerations extraneous to the subject under investigation—that the argument derived from mutual intercourse cuts both ways or that it is rather in favour of the Indian origin of the science in question since Indian culture is more systematic, more profound, more inter-connected and more of the character of an organic whole in which each limb or branch of learning has a definitely assigned position. In the Introduction to his "A History of Hindu Chemistry," Dr. P. C. Ray refers to this tendency repeatedly. Referring to Cantor, the historian of Mathematics, Dr. Ray says that he was

> so much struck with the resemblance between Greek Geometry and the Sulva Sutras that he, *as is natural to a European*, concluded that the latter were influenced by the Alexandrian School of Hero (215 B.C.) The Sulva Sutras, however, date from about the 8th century B. C., and Dr Thibaut has shown that the Geometrical Theorem of the 47th Proposition, Book I, which tradition ascribes to Pythagoras, was solved by the Hindus at least two centuries earlier, thus confirming the conclusion of V. Schroeder that the Greek philosopher owed his inspiration to India.

Referring to Haas, the doctor says that

> this German critic represents a school, which cannot or will not see anything in India, which can claim originality or antiquity.

The learned doctor thus sums up his views on this point:—

> It is curious to reflect that the upholders of the "Greek culture" *are often found ready, though unconsciously, to twist and*

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torture facts and conclusions to serve their own purpose, and reserve to themselves the benefit of doubt as regards date; but whenever the priority of the Hindus is unquestionable, an appeal is made to the theory of common origin and independent parallelism of growth. These scholars seem to smart under a sense of injury if they have to confess that Europe owes an intellectual debt to India, hence many a futile attempt to explain away positive historical facts.

These European sentiments are so notorious and this tendency among orientalists is so inveterate that even Professor Max Muller is constrained to refer to the matter in the following terms :—

"In some respects, and particularly in respect to the greatest things.....India has as much to teach us as Greece and Rome, nay, I should say more. We must not forget, of course, that we are the direct intellectual heirs of the Greeks, and that our philosophical currency is taken from the capital left to us by them. Our palates are accustomed to the food which they have supplied to us from our very childhood *and hence whatever comes to us now from the thought-mines of India is generally put aside as merely curious or strange, whether in language, mythology, religion or philosophy.*"

(Auld Lang Syne : second series, p. 161, quoted by Dr. Ray.)

Dr. Ray wrote so far back as 1902. Much water has flowed down the river Ganges since the above was written and the last fifteen years have witnessed important developments in the domain of historic research, but the self complaisant attitude of this class of writers remains unchanged. The latest illustration of this deplorable spirit of ignorant, self-gratulating and vauniting dogmatism is furnished by a book by Mr. H. G. Rawlinson much talked about in these days called "*Intercourse between India and the Western World.*" The following paragraph taken from pages 14 and 15 is interesting reading !

Whether India was affected in the pre-historic period by her contact with her nearer and more powerful neighbours, the Assyrians and Babylonians, is an interesting question. The Brahmi script, the parent script of India, was borrowed from semitic sources, probably *about the seventh century* B. C. The influence of Babylonian mythology may perhaps be detected in Hindu literature. The myth of the first incarnation of Vishnu in the Satpatha Brahmana is reminiscent of the Flood. Chaldean astronomy may be responsible for the division of the sky into 24 *nakshatras* and perhaps we may trace to this ultimate source the division of the week into seven days, named after the sun, moon, and five planets. This, however, was apparently borrowed directly from Alexandria by the Indians, as it is only mentioned in the latter astronomical works."

The Brahmi script was borrowed in the seventh century B. C., though, as we have conclusively shown in a recent

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issue, there are Vedic texts referring to written documents in clear and unmistakable terms. In the Gopath Brahmna (I. 26) we read :

प्रातिपदिकमदर्शनं प्रत्ययस्य नाम सम्पद्यते

Here there is a clear reference to letters that have to be read with the eyes. Goldstacker in his "*Panini*" establishes to the hilt that वर्ण refers to written letters and in I, 24 of the same Brahmana we have a clear and unmistakable reference to कतमात्रः कतिवर्णः कत्यरः &c., &c. As regards the age of the Brahmanas Weber says in "The History of Indian Literature":—

> With respect to age they all date from the period of the transition from the Vedic civilization to the Brahmanic mode of thought and social order, Nay they help to bring about this very transition, *and some of them belong rather to the time of its commencement*, others rather to that of its termination.

Pandit B. Gangadhar Tilak has proved in his "Orion" on the basis of astronomical evidence that some of the Brahmans were composed earlier than 8000 B. C. Well, Tilak is a coloured man and for this reason his arguments, however cogent and weighty, may not weigh with the colourless. But even colourless scholars admit that the Zendavestha was composed before the year 1000 B. C. and the Vedas are of an earlier date. Mr. Rawlinson tells us in a footnote that the legend of the first incarnation "is as old as the Atharva Veda and is found in the Avestha" and yet it is "reminiscent" of the Babylonian stories of the flood as if Babylonian records are of an earlier date than the Vedas. Can the astounding claim of the priority of Babylonian records to the Vedas be seriously entertained by even sciolists in the face of the recent discovery that the Hitlite Kings of Mittani in Kappadokia belonging to the fourteenth or fifteenth century B. C. bore Aryan names, and worshipped the Vedic gods, Indra, Mitra, Varuna, and the Asvins, whom they called by their Vedic title Nasatya. Now it is almost universally admitted in these days that the Vedas teach unadulterated Monotheism. Vedic Monotheism must have taken thousands of years to be propagated before it could degenerate into Polytheism such as was prevalent in Western Asia at the time. Now that it is an established historical fact that Vedic civiliza- had been introduced into Babylonia centuries before the date hitherto assigned to the composition of Vedic hymns by colourless scholars and was at that time flourishing there as a vigorous though degenerate gr wth, it is

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pureile to assert that ideas common to Indian and Babylonian thought were not of Vedic origin. There is no evidence in Babylonian or Vedic literature or language which would go to show that Primeval Babylonian culture influenced Vedic thought; on the contrary, in addition to the unequivocal historical testimony just cited there is ample evidence in the languages and traditions of both India and Babylonia which lends decisive support to the opposite hypothesis. Most of the articles of commerce in the Jewish annals bear names which may be traced to Indian originals. Thus "ivory" in the Hebrew text shen habbin is a literal traslation of the Sanskrit ibbadanta, koph (monkey) is obviously the Sanskrit kapi. Peacocks are *thuki-im*, the Tamil *tokei*. There is, again, a curious resemblance between the Mahoshadha Jataka and the story of the judgment of Solomon. Mr. Rawlinson, who cites all this evidence, comes to the strange conclusion that the story was originally Babylonian and not Buddhist forgetting that in Buddhist literature it forms a natural part of the wide group of Jatak stories, while in Babylonian literature it stands isolated. Jatak stories are an original feature of biographical literature connected with Lord Budha and the smithy of the ever-active and fruitful mind in which scores of legends of a cognate character could be forged was therefore the only possible factory, under the circumstances of the case, which turned out this finished product. Again we are told with singular *naivette* that the division of the sky into twenty-four *Nakshatras* is due to Chaldean influence. The writer forgets, however, that in the Vedas there are names of all the 28 *Nakshatras*. Aghas and Arjuni are mentioned in R. V. V. 59, 13; X.64, 8. In Rig Veda I, 162, 18 there is a reference to the sun, the moon, the 5 planets and 27 *Nakshatras* and in X, 55, 3, we read of 34 lights.

In the Atharva Veda (XIX, 7, 8, 1, 2, we find a mention of the Nakshatras. In the Taittirviya Samhita IV, 4, 10, 1-3; Matrayami Samhita II. 13, 20 and Kaithka Samhita XXX. IX. 13 we have a full and complete list of the 27 Nakshatras. For all this information we are indebted to Macdonnel's "Vedic Index." The division of the sky into Nakshatras being as old as the Veda, which, according to Max Muller, " will take and maintain for ever its position as the most ancient of books in the library of mankind," it is absurd to hold that the Indians learnt this fact from foreign sources. We have acquainted our readers with only a few of the wild statements about chronology and sources of human knowledge made in the book. The work is brimming over with them. The colour-prejudice is the curse of humanity. It not only renders harmonious relations between civilized peoples impossible,

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but withal colours the researches of scholars and makes the investigation of historical truth a most difficult task. Colourless humanity holds within its grasp the destinies of coloured people and, strange to say, this overlordship has coloured and blurred, the perception of historic truth on the part of a few colourless scholars. Let, them, take to heart the ominous and pregnant words uttered by H. G. Wells the great socialist : "————————there is manifestly a constellation of civilized nations in India. Several of these have literatures and traditions that extend back before the days when the Britons painted themselves with woad."

नक्षत्र विभाग :—

चित्राणि साकं दिविरोचनानि सरीसृपाणि भुवने जवानि।
तुभ्यं शं सुमतिमिच्छमानो अहानिगीर्भिः सपर्यामि नाकम् ॥ १ ॥
सुहवमग्ने कृत्तिका रोहिणी चास्तुभद्रं मृगशिरः शमार्द्रा।
पुनर्वसू सूनृता चारुपुष्यो भानु राश्लेषा अयनं मघा मे ॥ २ ॥
पुण्यंपूर्वा फाल्गुन्यौ चात्रहस्तश्चित्रा शिवा स्वातिः सुखो मे अस्तु।
रुधे विशाखे सुहवाऽनुराधा ज्येष्ठासुनक्षत्रमरिष्टमूलम् ॥ ३ ॥
अन्नं पूर्वा रासतां मे अषाढा ऊर्जंदेवी उत्तरा आवहन्तु।
अभिजिन्मे रासतांपुरायमेव श्रवणः श्रविष्ठाः कुर्वतां सुतष्टिम् ॥४॥
आ मे महच्छतभिषग् वरीय आमेद्वया भोष्ठपदासुशर्म।
आरेवती चाश्वयुजौ भगं स आमेरीयं भरणु आवहन्तु ॥ ५ ॥

(अथर्व वेद काण्ड १९ सू० ७)

यानि नक्षत्राणि दिव्यन्तरिक्षे अप्सुभूमौ यानिगमेषुदिक्षु।
प्रकल्पयञ्श्चन्द्रमा यान्येतिसर्वाणि ममैतानि शिवानिसन्तु ॥ १ ॥
अष्टाविंशानि शिवानि शग्मानि सहयोगं भजन्तुमे।
योगं प्रपद्ये क्षेमं च क्षेमं प्रपद्ये योगंच नमोऽहो कामाभ्यामस्तु ॥ २ ॥

(अथर्व० काण्ड० १९। सू० ८)

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Here are the Vedic names of the 28 Nakshatras :—

कृत्तिका	रोहिणि	मृगशिरः	आर्द्री	पुनर्वसु
पुष्य	आश्लेषा	मघा	पूर्वाफाल्गुनी	उत्तराफाल्गुनी
हस्त	चित्रा	स्वाति	राधा	विशाखा
अनुराधा	ज्येष्ठा	आषाढ़ा	पूर्वा	उत्तराषाढ़ा
अभिजित्	श्रविष्ठा	शतभिषग्	प्रोष्ठपदापूर्वा	
रेवती	आश्विनी	भरणी	श्रवणा	उत्तरप्रोष्ठपदा

The Panjab University Double Company.

The Punjab Government having decided that a company of University men should be enlisted for service at the front, enthusiastic meetings are being held in the various colleges of the province to secure recruits. The Punjab has already supplied more than one-half of the total member of war-recruits in India. Although the terms offered by the Government are not such as ordinarily to attract educated men, yet we feel confident that the requisite number of recruits will be obtained, for educated India is loyal to king and country and deems no sacrifice very heavy if it contributes, even to a very small extent, to the ultimate defeat of the enemy. What we cannot understand, however, is the announcement made by the University that if one of its members who has completed the third year course joins the Company, he will, on his return from the front, be admitted to the B. A. degree without any examination. University degrees are marks of distinction in the field of learning not of loyalty, gallantry on the battlefield or devoted service. Gallant soldiers get the Victoria Cross, not the doctor's degree.

Gallant fighting will not make our youngmen proficient in Economics, Mathematics, History or Biology. Why should it, then, be assumed that he, who has left the scholar's desk for the soldier's rifle, is a better scholar than one who continues to devote himself to books and to woo the jealous mistress of learning? He is, doubtless, a better and more patriotic citizen, but University degrees are meant primarily not to mark the community's sense of appreciation of a man's loyalty or devotion to the empire or of gallant deeds on the field but of achievements in the domain of letters.

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Why should University degrees be cheapened? Is it because in India a University diploma has a commercial rather than a cultural value? This is, unfortunately and to the detriment of sound scholarship, the view taken by the generality of Indian students. Why should the University put an official stamp upon this view actuated, doubtless, by the best and the most praiseworthy of motives.

The War.

The War is assuming a terrible aspect. Germany, goaded to desperation by the effective British blockade and the firm attitude taken up by the allies in regard to the German offers of peace, has taken to the barbarous and murderous compaign of submarine warfare—the indiscriminate sinking of neutral ships—and the policy of frightfulness. The war is now, it may be presumed, in its last stage. No policy of frightfulness can endure long. Germany has already completely alienated the most important of Neutral States, the United States of America which has broken off all diplomatic relations with it and is on the verge of war. Other Neutral States, less courageous, are silently hostile to Germany.

Even Napoleon, who was a military miracle and nature's *tourde force* with a rare mental and moral endowment, failed in his attempt to bully into submission the entire civilized world. How can the Kaisar, whose strength is his swagger, accomplish what the greatest general that the world has ever produced could not accomplish? The German menace is bound to be broken provided the allies continue to unite their resources and direct their combined energies with a single eye to the supreme issue, the liberation of mankind from the frightful spectre of German thraldom.

Gubernatorial Dignity.

Our readers must have read in the papers all about the undignified controversy between Mr. Wadia and the Government. Sir Benjamin Robertson, the Chief Commissioner of the Central Provinces, stated in a public speech that Mr. Wadia, as Mrs. Besant's emissary, had delivered an objectionable speech at Amraoti and that, according to his logic, justified the order of exclusion issued against Mrs.

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Besant by his Government. Mr. Wadia challanged the accuracy of the gubernatorial utterance. This offended gubernatorial dignity. Mr. Wadia, who naturally felt less concern for outraged gubernatorial dignity and more for his own reputation for loyalty which had been besmirched by the satrap at bay or in the lurch, proposed to vindicate his character by submitting the lecture to the judgment of his countrymen at large. He offered to repeat the lecture at Madras and thereafter to publish it in the press to demonstrate that the now historic Amraoti speech was harmless both as regards substance and mode of delivery. It contained no inflammable material dangerous to the eyes or offensive to the ear-drum. When the notice for the lecture was circulated in the city of Madras, the Governor-in-Council prohibited by order under the Defence of India Act both the oral delivery of the speech and the publication of its *verbatim* report in the press. Thus the offended prestige of a satrap of the lowest degree was maintained with doubtful success at the cost of the certain loss of the dignity of a satrap of the highest rank—a transaction on which it is difficult to congratulate anybody, least of all the Governor-in Council. Is it dangerous to the internal safety of British India to try, by other lawful means, to put a British official in the wrong when he publicly attacks your loyalty and denies you the opportunity of proving your innocence in a regularly-constituted court of law? Let lawyers decide the point. Perhaps the conduct of Mr. Wadia jeopardises the defence of India against German designs! Let the Law Member of the Government of India and His Excellency the Commander-in-Chief lay their heads together and unravel the tangled knot.

At all events, the deepened discontent of Mr. Wadia and the general sense of insecurity among public workers are the visible fruits of this perverse application of the Defence of India Act which leave a bitter taste in the mouth. Will this experience make the bureaucracy wiser? If it does, Mr. Wadia will not have suffered in vain.

The Importance of Sanskrit.

We take the following extract from a press report of a lecture recently delivered in Madras by our esteemed and revered brother, the Hon'ble Pandit Madan Mohan Malaviya :—

> We are grateful to the Government for the system of education they have introduced with the best of intentions. This

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system of Sanskrit education can be said to have received a great amount of attention during the last twenty years; but it has not received that amount of attention which it ought to have received. Our Upanishads and our Dharma Shastras are, we all know, imbedded in Sanskrit. However much you may try, we can never approach the beauty and the excellence of the Sanskrit words and phrases without a thorough grasp of the Sanskrit Literature. Even as a matter of enjoyment the finished expressions of the language and the ennobling sentiments that are contained in them offer the best stimulus. . . . . He believed that a time would come - and it was not far distant—when a knowledge of Sanskrit would be regarded in the case of Hindu boys and girls as an essential element in their education. We should be able to devise a system, by means of which in the course of one or one and a half years every Hindu pupil should know the simple and beautiful stories of the *Ramayana* and *Mahabharata*. Before he was 10 years old he should be able to understand the simple truths contained in them. The ideas imbibed then would live with him through life. He could not know of any better ideals than those that were found in the *Ramayana* and *Mahabharata*. . . . . There was a proposal to hold an Education Congress in a year or two in Benares, when the best curriculum should be laid down for the education of our boys and girls, wherein provision should be made for sound instructions to be imparted to boys and girls, who, before they reached the age of ten, would think that knowledge was a legacy. Sanskrit education should be combined with that of western education, so that the Pandits would know of what was taking place in the modern world. *But instruction in Sanskrit ought to be the primary consideration, and instruction in English secondary.* The learned lecturer then said that he would insist on the students observing Brahmacharya till they completed their education.

May we enquire, with due deference and in all humility, why in the Hindu University for the success of which the Hon'ble Pandit has worked so hard, so devotedly and so selflessly, English has the first place and instruction in Sanskrit is not the primary consideration? May we further venture to enquire if our honoured friend has given notice of a motion in the Hindu University Senate that no married students will be admitted to the Colleges incorporated into it? We have not heard of any such motion. If the educational ideals preached at Madras represent the real views of our respected brother, why do they not materialize in the only educational project of vast magnitude with which his honoured name is indissolubly associated? What is the use of preaching ideals which lose all practical value and worth when their enforcement involves the withholding of legislative sanction to project professedly initiated to realize them in practice. The Gurukula is the only University in the world which embodies the lofty ideals preached by

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Pandit Malaviya and yet, curious though it may appear, he has not yet found time even to pay a brief visit to it. Surely truth is stranger than fiction.

Is Christianity a Growing Force in the World?

Under this heading the Xmas number and a few subsequent numbers of the *Christian Commonwealth* present a symposium of the views of leading scientists, writers, ecclesiastics and social workers on the future prospects of Christianity. We cull below a few representative opinions to show to our readers how Christianity, which is still making headway in our country, owing mainly to causes which are rather economical and social and have precious little to do with the intellectual acceptance of the religion by the *intelligentsia* of India or the alleged loftiness of its philosophy, is on the decline in Europe. Israel Zangwill says :—

> Christianity proper has never been a force in the world since Constantine made it a State religion. Christians are a sort of supermen, and we are dependent on the accident of their birth. We do not know enough of eugenics to control it scientifically, and in the meantime they must suffer the penalty of being in a minority. I am inclined to think, however, that they are more numerous to-day than in the ages of faith.

Mr. H. G. Wells, the noted socialist writer, thus boldly delivers itself :—

> I think Christianity is a declining force in the world. The world is finding its way to God in spite of the intervention of the Christian Churches. Men are becoming more merciful, honest, faithful, cleaner in their personal lives, socially more conscious of the claims of others, and eager to find a way of living on terms of equality, fraternity, and fellowship with all mankind, quite independently of the Christian Churches.

Mr. Bernand Shaw, whose thought-provoking dramas furnish an unceasing subject of discussion wherever educated people meet together for the exchange of ideas, denounces the Christianity of the churches in his unusual vigorous and slashing style. Says he :

> Pseudo-Christianity or Salvationism has probably lost ground during the last half century relatively to pure Hedonism. Whether that is a gain or not, it is hard to say. If we apply the term Christianity to the feeling of the people who are attached to Christ by the doctrines which are really peculiar to him, and

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which lead in practice to Communism, Equality, and the discarding of Revenge, Punishment, and Tyranny, that is of the backbone of all our big political systems, then I should say that it is losing ground relatively owing to the automatic persecution of it, which our commercial system produces. No parent who desires the temporal welfare of his children dare bring them up as Christians in this sense; and as no parent is justified in devoting his children to persecution and poverty to gratify his own sympathies, it follows that whereas the anti-Christian folk steadily propagate and inculcate their opinions on their children whilst the Christians dare not insist on theirs, it would be a miracle if genuine Christianity were to hold its own. In fact, it is a proof of its miraculous character that it has not been totally extinguished, and that THE CHRISTIAN COMMONWEALTH is still able to ask questions about it without making itself ridiculous.

The Editor of the paper, while reviewing the opinion of these distinguished people, himself acknowledges the inadequacy of Christianity to meet the intellectual and spiritual needs of the present day. Says he :

At the same time we recognise, once more, the importance of what Professor BOSANQUET emphasises. The cry, "Back to Christ," like the cry, "Back to ARISTOTLE," has its dangers. The key to the universe is not to be found in its origin, but in its end. We venture to think that the attempt to vindicate the claims of Christianity by identifying it with its ethics or with the Sermon on the Mount may prove to be precarious, at least if we mean by this detailed rules of conduct. Dr. HASTINGS RASHDALL'S words are of value in this connection. "Not only has the course of social and intellectual development opened up a thousand duties of which no one living in the time of JESUS could well have dreamed, of which the wisest of men, Jewish, Pagan or Christian, never had dreamed, but many acts which to the world of that day seemed right have become wrong in the light of fuller knowledge of detailed fact and of natural or social law." These we think to be undoubted facts, and must be remembered when we are urged to accept the maxims of CHRIST in detail and to follow them with a mechanical exactness. His teaching culminates in a rule of universal love which implies that human duty consists in the promotion of the true good for all mankind. What that true good is and what the means are by which it shall be extended to all mankind must be determined from age to age, growing ever richer and nobler in its content and ever more world-embracing in its extent. One verse of TENNYSON'S sums up and expresses what we feel to be the true point of view.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

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After all, the last word has not been said when we condemn doctrinal Christianity and when we exalt ethical Christianity.

Does not this involve a clear admission on the part of one whose life is dedicated to the propagation of Christianity that it had had its day. Mr. E. Belfort Bax pithily and succinctly sums up the case against the continued acceptance of Christianity by the civilized world in the following terms in the *Christian Commonwealth*, dated January 3rd, 1917.

> All the evidence seems to indicate that Christianity is a rapidly declining force. If after near nearly 2,000 years it has tried to impress itself upon the world and has failed, it is surely time we turned aside from it and tried some other means for appealing to the modern mind. The best of the ethical precepts of Christ are older than the date of the alleged existence of Jesus of Nazareth, while other are so exaggerated and one-sided that they could not be carried out in any society, The one really new thing that Christianity has introduced into the world has been the principle of religious persecution. Surely there are indications of the abandonment by mankind of the individualistic, introspecrive, theological basis of the ethics of Christianity, for one founded on human sympathy, and on the frank ideal of social progress and liberty.

Ethical Christianity.

It is a by no means rare psychological phenomenon that people brought up from their cradle in an atmosphere surcharged with a set of religions beliefs are loth to give up the label, which serves as the cognomen for all these beliefs, even though their belief in the set of dogmas is irrecoverably and irretrievably gone. In their vain efforts to seek a lawful justification for retaining the label, they fasten on the ethical teachings common to all religions and choose to call them by the peculiar name of the creed which they have abjured forgetting that by doing this they render themselves liable to the charge of special pleading and *suppressio veri* and *suggestio falsi* in as much as they imply by their conduct that the teachings in question are the monopoly of their sect and suggest that the scriptures of other sects do not inculcate those truths with as much fulness or completeness or insistence. When both the implication and the suggestion are manifestly and patently foundation less and incontrovertibly void of all substance in fact, the contention of these apologists looks very much like the unreasonable reluctance of a child to keep something of what he has

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no lawful right to retain, to keep the shadow if the substance must needs be surrendered We can not better illustrate this psychological phenomenon than by revealing to the inner vision of our readers the working of the minds of two anglical clergymen as disclosed in an article on 'Liberty' in the *Christian Commonwealth* for January 10th, 1917. Say these accreditd preachers of the Gospel of Christ :—

> There is one obstacle which hinders this advance absolutely and must go. That is dogma. Not doctrine, which means beliefs ; and no man or society can exist without beliefs. But dogma, which means a body of theological beliefs enforced as the only one which a Christan may hold. Let there be no mistake abont this. *It is not enough to drop some clauses of the creed, whilst enforcing others. It is not enough to allow some to be explained away, whilst others must be taken in their literal meaning. If the Church is to be really Christian, it must throw down those dogmatic barriers which not only exclude from it so many men of Christian life and spirit, but also include within it so many who are Christian in nothing but their creed.*
>
> *Christ was no doctrinaire. He taught the Fatherhood of God, His holiness, and the coming of his Kingdom. These were vital beliefs for him, and must remain so for all Christians. But they were not dogmas. He never made belief in them a condition of discipleship. The only tests for admission to the Kingdom of Heaven which he set up were moral, not theological. "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven." "He that doth not take his cross and follow after me, is not worthy of me." "Whosoever shall be ashamed of me and of my words; the Son of Man also shall be ashamed of him" There is the true creed of the Church. There is its only possible unity—not in uniformity of belief or of practice but in sharing the one Spirit of Christ—the spirit of humility, of self-sacrifice, of passionate love of one's followmen.*
>
> But when we turn to the Church, what do we find? Creeds, confessions, articles, defining God, Christ, and the Church in terms whose formulation and enforcement have caused endless quarrels among Christians; have given rise to hatreds, anathemas, persecutions; have led to the rejection of science and history in the name of revelation; have turned the whole meaning of Christianity upside down; and have made the Church the laughing stock (better far if it were the enemy) of the world. All that Christ said about the Pharisees has been justified by the Church Theological orthodoxy and conventional righteousness are no possible substitutes for the true spirit of love. Love is the fulfilling of the law. The fulfilling of the law may be anything but love,

The italics are ours.

And again !

> But theological liberty—freedom to seek and to hold nothing less than the truth.—is the inalienable right and duty of

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> every Christian, whether he be laymen or priest, bishop or working man. The Church must cleanse itself of this superstition of dogma, through and through. It must be free not only to study, and to think, but also to write and to preach the truth. There is no other way in which it can regain confidence of the nation, which thinks it dishonest and obscurantist. There is no other way in which it can win the allegiance of the modern mind. There is no other way in which it can set itself free to live its true life according to the teaching and example of Jesus Christ.

If *all* dogmas of Christianity must go, Christianity as a *system of belief* and a *distinctive* code of moral teachings must go along with it and is going for it is, in the very nature of things, impossible for a religion to endure which has no philosophy behind it or, in other words, can offer no reasoned justification for its peculiar teachings. Our clergymen, however, contend that Christianity has no peculiar metaphysical teachings and, therefore, needs no system of reasoned justification; the spirit of humility, of self-sacrifice and passionate love of fellowmen constituting its essence. But does not this spirit constitute the essence of the ethical teaching of Budhism, Vedism and Taoism also? Why, then, apply to it the peculiar label of Christianity? Theological liberty is the inalienable right not only of every Christian but of every human being, only when a Christian exercises it to the extent of abjuring all Christian doctrine he forfeits the right to call himself Christian and this curtailment of his liberty is necessary in the interests of society at large for whose enlightenment all the labels in the world have been devised.

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Maharshi Dayanand's Introduction to the Commentary on the Rig Veda and the other Vedas.

(Translated from the original Sanskrit by Pandit Ghasi Ram, M. A., LL. B.)

CONTINUED FROM OUR LAST ISSUE.

On Gravitation and Attraction.

The purport of the following verse is that all heavenly bodies are attracted by the sun and the sun and also the other spheres are upheld by the attracting power of God.

(The verse is capable of two interpretations according as the word Indra is taken to mean God or the sun. In the original the two interpretations are given together, but we have taken the liberty to give them separately for the sake of greater clearness.—Tr.)

O Glorious and Mighty Lord ! when thou puttest forth Thy great attributes of strength and prowess they uphold all the worlds according to the law at all times.

The glorious sun by putting forth his powerful rays which possess the properties of attraction, illumination and motion keeps all the worlds in order through the force of his attraction. Rig. VI. 1. 6. 3.*

It is for this reason that the heavenly bodies do not deviate from their orbits.

Like the preceding verse the following also contains the science of attraction.

O Glorious and Mighty Lord ! (or the glorious sun) when thy mortal (in the one case) and aerial (in the other)

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* यदा ते हर्य्यता हरी वा वृधा ते दिवे दिवे । आदित्ते विश्वा भुवनानि येभिरे ॥ ऋ० अ० ६ अ० १ व० ६ मं० ३ ॥

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subjects obey thy law of support (in the one) and of attraction (in the other) then alone all the worlds are rendered firm and habitable. This is the reason why they move in their appointed orbits. Rig. VI, 1. 6. 4. *

The next verse also is to the same effect.

O God ! thou hast made the sun. With Thy infinite power and refulgence existing in Thy refulgent Self Thou art upholding the spheres, the sun, &c. All the globes the sun, &c., are made firm by Thy power of attraction. As such globes as the earth, &c., are upheld by the sun's attraction so the sun himself and the other worlds also are upheld by the law of God. Rig. VI. 1. 6. 5. †

The next verse means that God and the sun are upholding all worlds by means of attraction and illumination.

O God through Thy Might alone the sun upholds the dark and luminous globes. Thou art, like a friend, the regulator of all the worlds. That wonderful body the sun dispels darkness with his bright rays and with his power of support and attraction makes the dark and luminous globes which in their own turn afford support to others, steadfast. The worlds are attached to the sun like the hair to the body. As the hair are fixed in the skin so the worlds are kept in their places by the power and attraction of the sun. Rig. IV. 5. 10. 3.‡

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* यदा ते मारुती विंशस्तुभ्यमिन्द्र नियेमिरे । आदित्ते विश्वा भुवनानि येमिरे ॥ ऋ० अ० ६ अ० १ व० ६ मं० ॥

† यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः । आदित्ते विश्वा भुवनानि येमिरे ॥ ऋ० अ ६ अ० १ व० ६ मं० ५ ॥

‡ व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदक्रणोज्ज्योतिषातमः । विचर्मणीव धिषणो अवर्त्तय द्वैश्वानरो विश्वमधत्तवृष्णयम् ॥ ऋ० अ० ४ अ० ५ व० १० मं० ३ ॥

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It is, therefore, proved that the suns, &c., uphold the whole of this universe and God upholds the suns, &c.

The next verse also contains the science of attraction. The Supreme Lord (or the sun) is upholding all spheres with His (or his) glorious (or briliant) power of attraction and with the gift of knowledge (or light) which makes the happiness producing activites possible. He (orhe) vouchsafes true knowledge (or the bundle of rays) to the abode of mortal man, or fixes its place for it. He (or he) bestows immortality (emancipation) or rain which produces vagetation and hence is a sources of life) on the earth (*i. e.*, its dwellers—Tr.)

The self-effulgent Lord (or the briliant sun) upholds all the worlds and makes everything visible and the form and colour of all objects dear and distinct. Yajur-Veda. XXXIII. 43. *

(By reading the words 'dyubhi-rakhibhih' of the next preceding verse (*i.e.*, from XXXIII. 42—Tr.) into this verse the meaning would be that the sun attracts all the globes day and night, *i. e.*, at every moment. Besides this, all the globes possess their own power of gravitation ; but. God is the repository of infinite power of attraction. 'Rajas' is the name of the globes. Yaskacharya—the author of the Nirukta—says "The globes are called *Rajansi*. Nirukta IV 19.† The word 'ratha' signifies knowledge or light which is the source of happiness. See Nirukta IX. 2.‡ The word vishvanara means the sun. Nirukta XII. 2. § There are

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* आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च। हिरण्ययेन सविता रथेन देवो याति भुवनानि पश्यन् ॥ यजु० अ० ३३ मं० ४३ ॥

† लोका रजांस्युच्यन्ते ॥ नि० अ० ४ खं० १९ ॥

‡ रषो रंहते र्गतिं कर्मणः स्थिरते विस्याद्वि परीतस्य रममाणोऽस्मिंस्तिष्ठतीति रमतेर्वा रसतेर्वा ॥ नि० अ० ९ खं० ११ ॥

§ विश्वानरस्यादित्यस्य ॥ नि० अ० १२ खं० २१ ॥

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many verses in the Vedas like this which treat of the power of support and attraction.

On

The Illuminer and the Illumined.

We now proceed to consider that the moon, &c., shine with the light of the sun.

The meaning of the next verse is that the sun illumines the earth and the sun.

This earth is upheld in space by eternal Brahma, the sun and the air. The sun is the upholder of all light. The twelve months owe their existence to time, the rays of light are generated and rendered strong by the sun and the motes and particles are upheld by the air. In the bright firmament the moon depends on the sun for her light, *i*, *e*., such globes as the moon, &c., do not possess a light of their own. All of them shine with the light of the sun. Atharva XIV. 1. 1.*

The rays of the sun falling on the surface of the moon are reflected on the earth and become invigorating because they come to possess strength-giving virtues in the following manner. That region of space where the sun's rays cannot reach on account of the interception of them by the earth becomes rather cold. That region being deprived of the sun's rays is devoid of heat also. The lunar rays (in the absence of solar light) impart vigour and strength. The earth is rendered strong and powerful by the light of the moon and by such medicinal herbs such as the *soma* plant (which are nourished by lunar light.) It is for this purpose (of rendering them

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* सत्येनोत्तिभता भूमिः सूर्य्येणोत्तभिता द्यौः। ऋतेनादित्यास्तिष्ठन्ति दिवि सोमोऽधिश्रितः॥ अथर्व० कां० १४ अनु० १ मं० १॥

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strong) that moons are placed near the planets. Atharva XIV. 1. 2. *

Four questions are asked in this verse, *viz.*, (1) Who wanders alone in the universe ? (2) Who shines with his own light and who is illumined again. (3) What is the remedy for cold ? (4) What is the great field for sowing seeds in ? Yayur XXIII 9. †

Their respective answers are :—

(1). The sun wanders alone in this universe, shining with his own light and illumining other worlds. (2). The moon shines with the light of the sun and she does not possess any light of her own. (3). Fire is the remedy of cold, (4). The earth is the great field for sowing the seeds. Yajur XXIII 10‡.

There are many mantras in the Vedas similar to the above dealing with this subject.

On

The Science of Mathametics.

The next two verses reveal the sciences of Algebra and Geometry.

When the numeral signifying unity is added to such numeral it makes two, one and two makes three two and two make four, three and three make six. In the

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* सोमेनादित्या बलिनः सोमेन पृथिवी मही । अथो नक्षत्राणामेषा मुपस्थे सोम आहितः ॥ अथर्व कां १४ अनु० १ मं० २ ॥

† कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किं ५ स्विद्धिमस्य भेषजं किं वा वपनं महत् ॥ यजु० अ० २३ मं० ६ ॥

‡ सूर्य्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ यजु० अ० २३ मं० १० ॥

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same way the numeral four, five, &c., occurring in three verses show that the science of mathematics is evolved by treating the figures in different ways such as addition, &c.

The frequent use of the conjunction 'cha', 'and' shows that there are many branches of this science. It is known to all that this science has been fully dealt with in Jyotisshastra which is a limb of the Vedas (Vedanga). For this reason we do not dilate upon it here. But it is to be remembered that such verses contain the germs of the science of mathematics which is the subject matter of the books on Jyotish. The science of Numbers (arithmetics) deals with known whereas the science of Algebra with unknown and uncertain quantities. These verses suggest the latter science also by suggesting the symbols $a^3 - b^2$ &c.

Yaju XVIII 24 and 25.*

According to the maxim that one act serves a double purpose, the marks of short and long vowels given over the letters of this verse (Sama I. 1. §) contain an allusion to the science of Algebra.

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* एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च च मे सप्त च मे नव च मे नव च मे एकादश च मे एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च मे एकविꣳशतिश्च मे एकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पञ्चविꣳशतिश्च मे पञ्चविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳशतिश्च मे एकत्रिꣳशच्च एकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे यज्ञेन कल्पताम् ॥

चतस्रश्चमऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे अष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पताम् ॥ यजु० अ० १८ मं० २४।२५ ॥

२ ३ १ २ २ १ २ ३ २ ३ १ २ १ २ २ १ २

† अग्न आयाहि वीतये गृणानो हव्यदातये । निहोता सत्सि बर्हिषि ॥ साम० प्र० १ खं० १ ॥

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There is a third branch of the mathematical science called Geometry which is alluded to in the following verses.

In these two verses the science of Geometry is referred to.

The vedi is to be made of a triangular, quadrilateral or circular shape or of the shape of a sena bird. From this it appears that the purpose of the directions for making the vedi of various shapes is to suggest geometrical science. A line running round the parts of the earth farthest from its centre is called its circumference and a line passing through its centre (from any point on the circumference) is called the diameter or the middle line in geometry. This line is the navel of the globe of earth (because all such lines converge to meet in the centre) as the yajna is the navel of the universe. Similarly the other globes, the moon, &c., have their circumference, &c. The rain causing sun, light, heat and the air also have got their circumferences in order to give them their (requisite) velocity. Their (of the sun, air, &c.) power in the shape of medicines is widespread. The veda (Brahma) encompasses speech from within and without like a circumference. Yaju XXIII. 62*.

What is the true knowledge of all things, who is its possessor, and what the intellect that is necessary for acquiring right knowledge? Who is the measurer who weighs and counts all? What is the cause and what the essence like ghee in this world, which ought to be known or which is the destroyer of all suffering and the giver of (lit. smeared with) happiness? What is the back-cover, *viz.*, the circumference (which is a line passing round a

---

* इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः । अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥यजु० अ० २३ मं० ६२॥

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spherical object)? What is the independent object and what the praiseworthy?

The answers to these questions are :—

The Supreme Lord whom the learned have worshipped, do and shall ever worship knows every thing as it is. He is the Measurer of all. The answers to the remaining questions are to be found out by construing the words of the verse in a similar manner. Rig VIII 7-18-3.*

[The word 'paridhi' circumference shows that allusion is to the geometrical science. This science has been dealt with in detail in the Jyotisshastra.]

The Vedas contain many verses which treat of the mathematical science.

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* कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः क आसीत् छन्दः किमासीत् प्र उगं किमुक्थं यदेवा देवमयजन्त विश्वे ॥ ऋ० अ० ८ म० ७ व १८ मं० ३

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"BEWARE!"

By S. Kambhothi, B. A., B. L. Author of "A Vision of the Earth," "Into the Heart of Man."

(CONTINUED FROM OUR LAST ISSUE.)

VI.

As shines the beauteous moon among the stars,
So shone the enthroned king amidst his lords.
In keenness, wisdom's strength, and breadth of views,
Second to none he stood. In life a saint,
He linked a mother's love to a father's care.

As sucks the swan the milk in water mixed,
And iron grains in sand the magnet picks,
So felt his mind the truth in falsehood fused.
This flash of thought he helped with th' will to work,
Which raises man from dust to heights divine.

Serene he sat, and cast his glance around:
The chief of king's police, he was not there.
"What urgent need keeps off my lord?" asked he,
A thrill ran thro' the hall. "Find out!" said he,
And called "The case of one condenmed to die."
The condemned man was brought before the throne—
The hand of death was on him laid ere now,
And strove with hope and time to take his life,
Which caused a blanched cheek and creeping flesh,
A vacant stare, and trembling lips, and limbs.
And as he stood before the judgment seat,
Both hope and death did in the balance quake.
"Thy case of *alibi* is false" said he,
And on thine innocence it casts a doubt"
And at these words the grasp of death grew tight—

It gripped his throat, his ears with sounds did buzz;
'T was just a breathing space; for said the king,
"The case 'gainst thee is equal false; and they
That falsely swore on thee shall 'rrested be;
And thee I guiltless find, and now acquit."

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As when two men do tug a common rope,
It breaks, one falls, the other likewise falls,
His brain to tension strung 'twixt fear and hope,
Was shocked in sense, and ceased to work a while,
To hear the king declare the gift of life.
His speech him failed. It reeled before his eyes;
He fell 'n a heap, and cried a stifled sob.
A gush of tears—relieved his o'er wrought brain;
He slowly rose and bowed himself away.
I will not tell what all took place that day.
To come at once to what concerns my tale:—
The night patrol of eastern streets was called.
He came and knelt in awe before the throne,
And slowly rose, and leaned against his stick—
An ancient man with dirty unclean face,
As dry and wrinkled as a dried fruit's skin.
The king him saw, and thoughtful grew; then said
"Who did—Didst *thou* patrol thy beat last night?"
"I did, My Liege," and like an aspen shook.
"Speak true, rash man, lie not before thy King!"
A guilty hang dog look did cloud his face—
"My Liege, my son an urchin is, he did,—
My sister's ill last night, I slipped away,
And thrust the task upon my son who 's young.
Most like he made a slip, a child, My Liege,
Me punish, Liege, the guilt is mine not his."
The king more thoughtful grew, and smiled to say
"I excuse all, but bring him in at once."
The old man brought his son, a lad of twelve.
As grows a tender branch on hardened trunks
So stood this child beside the pariah old.
As pierce the rays of sun thro' chinks in thatch,
So twinkled they, his eyes, beneath the brows.
And as a diamond shines 'mong grains of sand,
So shone this lad within that hall of State.
He did not kneel, but stood erect and bold,
And said 'what dost thou want of me, oh king?"

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He thou 'd the king upon his throne—this lad—
His father shook with fear, so feared the court.
The king alone observed it not, but asked—
"Wast thou that watched the eastern streets last night?
"I did, but was it not done well, oh King?"
"It was, no doubt, but was it thou in truth?"
"Look on my face and judge the truth thereby!"
"Then what didst thou cry out last night, oh tell!"
"Beware oh men, keep wide awake!' I cried."
"Of what didst thou exhort the men Beware?"
"*I urged on them, and urge on thee, oh king*"
Said he "The thorns and storms of life, Beware!
Of greed, of thoughtless acts, and words, Beware!
Of th' tinsel glare of birth and wealth, Beware!
Of vices, lust, and wrath, and sloth, Beware!
Of these, I said, and say again, Beware!"
Past bounds surprised the pariah speechless stood;
Looked on amazed the listening minsters all.
The king looked grave and said "Thou art the man.
Thy age is green. Thy birth and state are low.
But them I care nought for thy words are great.
As books of leaves do gems of thought contain,
And earthen flasks do distilled tinctures hold,
So in thy tiny form of pariah flesh
The thoughts of saints that lived and felt I find.
How dropped the seeds of these within thy mind?
How got they planted there, and flowered to fruit?
Oh, tell me, do, I pray of thee, thy King!"
"I would" quoth he "but that the law doth say
'Thine own greatness thou shalt not wisper e'en!"
"There 's yet another law, the law of State,
Which says obey as God's thy king's commands!
"So like a piece of steel 'twixt magnets set,
That strain on either side with equal strength,
I know not what to do, to tell my tale

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And break the law, or seal my lips and break.
Amidway course, I therefore choose to take,
It breaks both laws, and yet of both steers clear."

VII.

And then the lad this story told ;
"Listen, oh king, on holy Ganges' shores,
There lived a saint whose name is now unknown.
By prayer, penance, fasts, and holy rites,
He tamed the flesh, and calmed the stir in blood,
And made them both his slaves to do his will—
Which will, in turn, was guided by his sense,
Which distilled was, and strained thro' hundred lives .
But oh ! What means that smile upon thy lips ?
I speak but sense, oh king—But listen thou,
I 'll make thee feel the sense as I do feel—
Day dawns and sets—that 's not the end of time :
It dawns again and sets, and dawns still more.
As time doth run inspite of dawn and set,
Just so endures the soul thro' births and deaths.
'Twixt dawn and set the time is called a day.
'Twixt birth and death you call the time a 'life.'
And as the day measures the length of time,
So measured is the aged of soul by lives.
And as, in years, an infant grows to man,
And starts one year where left the gone out year
And slow outgrows his mother's milking breasts,
Outgrows his nurse, and then his schoolboy days,
And enters life, and leans on other men,
Outgrows that too, and braves the fight of life,
Makes friends, meets foes, control his moods, his thoughts,
And masters self, and masters men, grows strong,
And wins. Then fears no foes, and needs no friends,
And rests content to taste the bliss of peace,—
Just so the soul, as ages on thro' lives

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From man to God, it takes its start in life,
Just where the life before hath left its growth ;
And on from life to life it Godward grows,
Till last in good, in bad, thro' thick, thro' thin,
It finds no pain, but feels a perfect bliss,

And knows its Godness own, and God, becomes.
In one life, say, he fights his greatest foes
And finds at last they 're servants uncontrolled—"
"Hold on, I follow not," exclaimed the king—
"Six servants strong the soul has got, oh king !
Love, Anger, Thrift, and Zeal, and Care, and Strength—
Unchecked and overgrown they turn out foes—
Love turns to Lust, and Anger Burns as Wrath,
Thrift makes a Miser, Conceit comes of Strength,
Care Jealousy breeds, and Zeal makes Obstinate—
To subdue them, and train them all to do
Their duties 'gain, a full life time he takes,
And dies with nought achieved on earth. Next life
It starts with strength and self control inborn,
And does great things and crowns the effort pass.

Advancing thus from life to life, our saint
On holy Ganges' shores did shine from birth
Like purity and goodness concretised.
Like submarines in water breathe the air,
And drowned are not, just so, our Holy Saint

Untouched by vice he passed thro' heaps of vice,
And swam thro' streams of lies in spotless truth.
Nay, as the focussed sun thro' crystal lens
Doth straw and stubble burn, our saint, whose frame
In focus held the Fire of Sanctity,
By touch and glance did burn or drive all vice.

At dawn when night and morning seemed to kiss,
At noon when cracked the day 'twixt morn and eve,
At even tide when day dissolved in night,
He to the temple went. At other times,

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On Ganges shores, in hut of leaves he dwelt.
Close by, in a marble dome a harlot reigned.
To nature's charms she added charms of art.
Her pride it was that none withstood her charms.
The chastest man for her had broke his vows,
Forgot his past, let slip his future hopes,
And passed thro' dirt and mire to earn her smile.
She knew her power, and felt herself a queen.
She saw our saint; his hut of leaves she saw,
And felt them both a challenge on her power.
"My glance is sharper more than arrow keen,
My smile more men subdues than sword of kings,
More soon obeyed 's my wish than laws of State,
And yet he moves unmoved: I 'm good as dead.
I 'll try. I 'll strive. In touch with him I 'll come.
My warmth I 'll make him feel, and melt his will."
'Twas thus she thought. No sooner thought than done.
Next morn in meek disguised she reached his hut,
And knelt before his seat. "Kneel not, oh maid"
Said he, "Kneel not to man, kneel but to God."
"Thou 'rt next to God," said she, "and so I kneel."
"Then do my wish" said he, "as next to God's—
None tempt. To one be chaste. To all do good.
In truth e'er lead thy life. Thy thoughts keep pure.
Walk straight, oh maid, Forsake thy crooked way."

She slowly rose and slower spake to him—
"I 'd hoped to meet with love, oh holy sage,
But pierce thy words to th' quick an erring maid."
"In love, my child, I spake my speech" said he.
"Oh, am I then thy child?" she asked in glee.
"Oh surely, dear, and every younger soul."
Said he. There flashed a light within her eyes,
And danced a hue upon her brow. Said she—
"Then give me proof, oh sage, that I 'm thy child.
But kiss me once, and bless me with thy lips."

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The saint he smiled. He raised his brows in thought,
And held his breath ; and thought him of his past—
"Come forth, my dear," said he, and drew her near,
And laid a hand upon her back, and said,
"A holy saint I am. My child thou art—
Take this—a father's kiss. Thy heart be pure !"
That holy kiss, it scorched her harlot flesh,
His saintly touch, it shook her pride of sex,
And sent a thrill of shame adown her back.
Awe struck she felt, and dry in throat—more dead
Than 'live she left his hut and sought her home—
Her mirth had fled ; young men no more her pleased.
"The saint, she'd bend him still" was all her thought.
So when she saw him start, the next of morn
To worship at the shrine, she started too,

With a vase of fragrant blooms to cross his path.
But when she neared the saint and met his eye,
Off flew her thoughts of vice. A love and fear
Had shook her frame. "I 've picked these flowers for thee ;
With them thy worship do, my sire" said she.
"Thy love I prize, my child ; but take I 'll not ;
A debtor thine I do not wish to be."
"No debt, my sire ; I freely give them thee."
" 'Tis all the same a debt, my foolish child,
The debt of loan is a world known legal debt,

The debt of gift is a mind-felt moral debt ;
In either case thou feelest thyself obliged,
Till chance enable thee to serve thy turn.
And if you pass this life with debts uncleared
In other lives you meet to find your quits.

So lay me not, my child, in debt to thee,
And on thou lovest me true, oh do my wish,—
Worship thyself the God and feast mine eyes."
Young men no more obeyed her smilling nods
Than will of hers to do his bidding quiet.

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An act undreamt of all her life she did—
She stepped a shrine, and worshipped God in faith.
But when at home, her maid had smiled at her,
She felt herself a culprit caught in act.
" 'Tis strange, most strange, he's fairly robbed my will ;
I'll venge me yet. I 'll lay his soul in debt."
But feeling weak to stand his eye serene,
She bided well her time and played a dodge.
For summer came, and burnt the earth so hot,
It blisters raised e'en on his hardened feet.
But still at noon he walked to shrine to pray.
She caused a pariah make a pair of shoes
And leave them in the way for his free use.
Despite himself he used those shoes ; and thought
To seek the maker out and pay for them.
But when he left the shrine, he found them not.
Their maker too unknown, the debt remained
Unpaid ; was forgot too. His life at last
Ran out. But ere he died, the harlot held
The shoes before his eyes. It winged his thoughts
To him who made the shoes, his unpaid debt.
That debt hath caused his birth once more. Its place
His dying thoughts in a pariah's home hath fixed.
Now list, oh king, that fallen saint am I ;
And he who made those shoes thy watchman is.
And as thy watchman's son, my debts to clear,
Within thy realm I 'm born, and watched thy streets.
My debts thus cleared, my journey's end I 've reached
'T was thus he spake, the saint and watchman lad.
The king stepped down his throne to embrace him,
When lo ; there burst upon that hall of State,
A light much brighter than the sun himself,
A smell as of a forest burst to flower,
And sounds much sweeter than the mind conceives.
And as they wondered all, and held their breath,

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They saw descend within that hall of State,
A Ball of Blinding Glare—the Throne of God.
The boy approached the same with stately steps,
And as he neared the Light his form grew faint—
"My son, my son !" The watchman old did cry.
"My saint, my saint !" The monarch roared in awe.
"*Nor son, nor saint !*" they heard in thunder tones,
"*Nor son, nor saint, nought earthly name is mine ;*
I am This Light ! This Throne is mine by right !
But in my non-age chained in flesh and blood
Within the earth I 'm jailed to obey its laws.
Obeyed its laws I have. By strength conserved,
I 've learnt to bend my chains to act my thoughts ;
And done what souls enslaved must do of need—
For freedom I have fought—a lengthened fight,
And struggle hard ! And lo ! I 've reached my goal !
My non-age now is spent ! My bonds are burst !
I mount the throne of God ! And now I 'am God !"
Thus in that Dazzling Blinding Sheen he stepped,
And seen no more he was. The Light but Shone ;
And e'en that Dazzling Blinding Light, it moved,
And slowly rose, rose past the palace spire,
And heavenward soared to till they saw no more.
Yet still within that hall there shone a Light—
It blinded not, nor dazzled e'ven the eye,
But shewed the heavenward course to th' Throne of God—

For on the wall before th' Royal Throne
They saw inscribed in God's unequalled Light,
The Warning Words the saint had spake last night.
They read those words that upward flamed in Light ;
That Light of God they saw, and felt them blest,
And th' Light of God I 've seen and feel me blest.
To feel twice blest, once more I write these words :—

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"BEWARE, OH MEN!"

BEWARE, OH MEN! KEEP WIDE AWAKE!
THE PATHS OF LIFE ARE THORNY!
AND BIRTHS AND DEATHS ARE MANY!
TO WORLD WITH WIFE AND CHILD
IS STORM AND SWIMMING WILD!
OF THORN AND STORM, BEWARE! AWAKE!

II

BEWARE, OH MEN! KEEP WIDE AWAKE!
THE WORLD IS SLAVE TO GREED!
AND WINDS DO WHIRLWINDS BREED!
OF EVERY BREATH TAKE HEED!
FOR LIFE HATH WINGS OF SPEED!
OF THIS, BEWARE, KEEP WIDE AWAKE!

III.

BEWARE, OH MEN! KEEP WIDE AWAKE!
FOR BIRTH AND PARENTS NOUGHT!
AND CASTE AND CALLING'S NOUGHT!
AND FORTS AND WEALTH ARE NOUGHT!
BUT MAN'S TRUE WORTH IS AUGHT!
THIS OH! MARK WELL! KEEP WIDE AWAKE!

IV.

BEWARE, OH MEN! KEEP WIDE AWAKE!
OF LUST, AND WRATH AND SHIRK,
THREE THIEVES IN FLESH WHO LURK!
FOR FORETHOUGHT AS THEY STEAL
DRIFTS MAN A HELPLESS KEEL!
OF THEM, BEWARE, KEEP WIDE AWAKE!"

S. KAMBHOTHI,

12th December, 1915.

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THE CASTE SYSTEM IN INDIA.

By Mr. R. K. Dutt.

"The wall of caste is high,
To progress 'tis a barrier strong,
A nation e'er will lie
Too low, in nations all along.
Caste is the deadly foe,
Of nations such as long to rise,
'Tis cause of sin and woe,
And strong a bane to social ties."

"The caste system has succeeded in degenerating a nation into a series of a trophied shells, stopping all physical, industrial, educational, social, moral and spiritual growth ; the sooner it is killed by neglect the better."

SANANDA.

Castes exist in every country throughout the world, but the sense in which they are so used elsewhere is quite different from the sense in which they prevail and are understood in India. Here they constitute a system which has actually subordinated the entire social fabric of the biggest nation in the world and has subjected it to all the vagaries and freaks of nature. Moreover in numerical strength it has, in India, almost outnumbered the people who are themselves the authors of this system. For, instance, the most popular saying in India is "नौ कन्वजिया तेरह चूल्हे" *i.e.*, for every nine kanvajias* there are thirteen separate ovens for cooking purposes. This means that this caste system is being egregiously abused by the Aryans of India. Again under the very heading of one caste there have sprung up so many sections and sub-sections that a reviewer of Indian affairs is, at his wits' end how to join

* Kankubjor the Brahmans of trans-Ganges side,

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or disjoin them and give them the shape of a harmonious whole. In fact, the present caste system has separated, most ruthlessly, people from people, brother from brother, nay, husband from wife and a mother from her children. Thus the existing condition of India with regard to this caste affair is simply shocking. It has shaken the very foundation of the Indian nationality. Is this not then a most lamentable state of society that strongly demands immediate redress? This redress cannot possibly come from *without*. It must come from *within*.

In other countries the prevalence of caste is strictly confined to the different professions that men follow. It does not break up their unity, nor does it stand in the way of ameliorating their joint conditions. In England, for example, a cobbler is a cobbler so long as he cobbles shoes. But if he can afford to reap the blessings of a high education, the cobblership disappears for good from the scene of his life, and if all goes on well, in course of time, he may rise to a high post of honor. He thus becomes a full-fledged gentleman and is a loving friend of every other gentleman. Such an observance of caste gives not only strength but permanence to a nation, for unity is strength, and so long as a nation is strong it can hold its ground with all the firmness of that unity which forms the main component part of the nation.

There have, of late, risen so many caste conferences with the noble object of bettering the social, moral and educational conditions of the society of that particular caste. This is all very good in its own way, and may, in the long run, prove the beaconlight for the regeneration of wayward India. A time may come when these different caste conferences may do away with the cursed differences of interdining and intermarrying, and gently merge into one common whole, and if the wheel of joint exertion and mutual fellow feeling goes on revolving, this blending together into one commonalty might still yield better fruits

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and bring the whole Aryan nation within the circle of the four-fold division in the spirit preached by Lord Krishna Himself in the 13th *formula* of the fourth discourse of the Holy *Gita*.

The Lord says :—"The fourfold division into classes (*not castes*) was created by Me, in accordance with the difference in the qualities and their functions." *The italics and the bracketing are ours.*

Further on in the 40th, 41st, 42nd, 43rd, 44th, and 47th formulas of the eighteenth discourse the Lord says :—

"There is nothing on earth, nor in heaven, among the gods, or even in the region above (Brahma-loka) that is free from the three qualities springing from Prakriti (*the Mula prackriti*, or the *Shudha-satwa Mula Maya*)."

"The duties of, Brahman, Kshatriya, Vaishya and Shudra, O chastiser of foes ; are distributed according to these (three) qualities born of their own natures."

"The control of senses, and restraint of mind, austerity, purity (of mind, body and speech), wisdom, knowledge and faith, these are the Brahman's natural Karmas (duties)."

"The natural duties of the Kshatriya are valour, glory, courage, dexterity, fearlessness in battle, generosity and lordly bearing."

"The natural duties of Vaishya are agriculture, tending cattle, and commerce and of the Shudra service (to above), three classes."

"*Karmas** of one's own class, though (they may appear) defective are better than the duties of another class well

*Says Miss Annie Besant "There is a subtle difference in these (*i.e*, *Karma* and *Dharma*) words here (in Gita) used almost interchangeably. *Karma* rises from the past ; *Dharma* also so arises, but implies also the law by which the next step in evolution is made." The bracketings are ours,

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performed. By performing acts belonging to one's own nature (class) one incurreth no sin."

This last *Mantra* (formula) is a repetition of the 35th *mantra* in the third discourse. In both the formulas the Sanskrit wording of the first line is the same. The second line differs a little though both convey the same meaning. In this 35th *mantra* the Lord says :—"*Karma's* of one's own class, though (they may appear) defective, are better than duties of another class well performed, (even) death would be welcome in one's own sphere but the sphere of another carries danger with it."

In the foregoing quotations appears the word classes *and not castes*. Now class means a group of individuals possessing common characteristics. In the prehistoric days, or even in the Middle Ages when the Monumental epic of the Aryans, the *Mahabharat* was sung, the Aryans were, as our Lord says, arranged by him into four distinct classes of men "in accordance with the difference in qualities and their functions." These qualities in man are three in number, *viz.*, Light, Passions and Darkness, the function of Light being the attainment of virtue consistent with the warring propensity, mental and physical ; of passion, the preponderance of germinating and commercial propensity ; and of darkness in the performance of works prescribed for the ignorant. So far it is rendered clear that the circle of a man's work is nothing else but what is strictly agreeable to the nature he possesses. For constancy to one's nature is the highest virtue. By virtue of such a classification the Brahmans and the Kshatriyas come within the category of the quality of light. The Vaishyas comprehend the quality of passion and the serving or Shudra class makes up the fourth rank or the rank of ignorance.

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Light Brahmans and Kshatriyas.

(1/A)—To make the world go, there must be a class of people who exclusively devote their services to the Almighty and incessantly pray for the good of all mankind. This amounts to mental fight.

(1/B)—there must also be a class of people who fight for their fellow men and protect their rights. This means physical fight.

Pession Vaishyas.

(2). There must also be a set of people who grow cereals for their fellowmen and carry on trade to supply all their other requirements.

Ignorance Shudras.

(3). This last class of people is to serve the upper three classes in every way.

The signification of the above Divine utterance is that se far as duty is concerned the members of each class must stick to the class to which they belong so long as their nature permits them. This divine arrangement was simply intended to avoid confusion and preserve perfect harmony and order. For instance, a Brahman's nature is of waging mental war and consists in the checking of senses and the controlling of mind. A Kshatriya's nature is of waging physical war and consists in the checking of physical enemies and the controlling of the subject race. The one rules the mind, the other rules the people. The Brahman has the Kingdom *within*, the Kshatriya has the Kingdom *without*. It will thus be seen that the whole theory of division and control evolves on the pivot of one's own nature.

But times are altered now. There is in India a universal anarchy in the nature of all classes.

In the Vedic days of which we are speaking, if a Brahman failed to do the duty of a Brahman he was no

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longer treated with the reverence due to a Brahman. He had to descend to join that class of people who were actuated by a similar nature that he is born with. There was no caste system, only one's own nature was his guiding principle. Vishwamitra, though born of Kshatriya parents had entered the ranks of a *muni* which exalted privilege was exclusively confined to Brahmans alone.

In the Goutama Sanhita it is said :—

शान्तं, दान्तं, जितक्रोधं, जितात्मनं जितेन्द्रियम् ।
तमेव ब्राह्मणं मन्ये शेषाः शूद्राः इतिस्मृताः ॥

i. e. That one, is a Brahman who is patient, charitable, who has subdued anger, mind and senses, the rest are Shudras.

Again, Manu the highest authority says :—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैव शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्या तथैव च ॥

which means. " The Shudra becomes a Brahman and a Brahman a Shudra (by conduct) know this same (rule to apply) to him who is born of the Kshatriya or of the Vaishya.

Yudhishtar corroborates the above truth so does Vishnu Bhagvata.

Commenting on these Shridhar Swami says :—

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।

i. e. Ay birth every one is a Shudra. By Sanskara one becomes twice bron."

Again under the heading. " Accretions of Hinduism." Max Muller the great authority on Indian religion says:—

" Does caste, as we find it in Manu, and at the present day, form a part of the most ancient religious teaching of the Vedas? We can answer with an emphatic 'No'! There is no authority whatever in hymns of the Veda for the complicated system of caste, no authority for the degraded position of the Sudras, there is no law to prohibit the different classes of the people from living together, from eating and people drinking together ; no law to pro-

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hibit the marriage of the people belonging to different castes; no law to brand the offspring of such marriages in the indelible stigma***."

("Chips from a German Workshop," Max Muller, Vol. II, p. 311).

In those golden days India was *one* nation, and a strong nation too. The faint distinction akin to a line drawn upon a calm sheet of water was of the four prominent professions only. Every blessed individual, in those days, had the hope and chance of raising his *status*. If in a Shudra breathed the nature of a Brahman, he was given the brahmanical thread and was allowed to stand in the same lime with the Brahmans. If his child or grandchild failed to inherit the nature of a Brahman, he had to revert to the class to which his nature inheringly suited. Thus there was sufficient scope for every individual to rise as much as his inherent nature allowed him. This state of affairs was then really a blessing. There were, in those times, no social restrictions as exist in these degenerate days in which we are passing.

In the Chhatisgarh division of the Central Provinces dwell a sect, of *chamars* who call themselves *Satnamis*. They eat and live not like ordinary *chamars* in other parts of the country. They refuse to drink water from the hands of a Brahman. In the Raipur Normal School our benign Government lays special stress on the admission of *Satnamis*. They are trained and sent out into the village schools to look after the education especially of *Satnamis* children. Their *Guru* or teacher spiritual leads a life of piety. But alas! since they are *chamars* by birth they must live and die as such in spite of the quality of light and virtue burning within them with the radiance of a thousand suns. All this in justice, social as it is, to one's own nature, is solely due to our present degeneracy into the restrictions of caste system.

Thus it is apparent that in the Vedic days there was no partiality. There were no shackles of superstition to

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bind people hand and foot, and thereby render them useless citizens of the world. These Vedic days, as a natural consequence, could not always continue. Time the unfailing Destroyer of all that is earthly must have its sway, and these Golden days were followed by the Anti-Vedic period or the period commonly known as Middle Age. We are passing through the Dark Age, which, in its turn, will take us back to the Golden Period. The three stages thus revolve in a circle. In the beginning of the current Period the Vedas and their noble injunctions were totally held in abeyance, when commenced a social anarchy inside the fabric of the Aryan nation. There was a complete dismemberment of all the social forces. When all was thus tottering to a cursed fall, there arose, in the rank of Aryan sages a few who most keenly felt the pulse of the nation. Sanscrit, which was in the Vedic days the house hold language of the Aryans, had already suffered a most deplorable downfall. Its revival seemed to them any thing but possible. The pendulum to set the social clock agoing was thus irrecoverably lost But somehow or other it must he let a-going. They in the confusion of the moment, could hit upon no other plan but to write the *Puranas* and recite them to the people. Through these *Puranas* gradually arose caste distinctions. Instead of remaining confined to the four professional circles there came to be inscribed thousands and thousands of circles inside the big circumference of this Aryan religion. Each *Puran* attracted a certain number of believers. Thus separate divisions began to be formed. In place of the Vedas these *Puranas* began to be cited as authorities. There was no one to assume the command of this social force, and the result was that there was anarchy all over the land. This dismemberment of a united nation weakened the country. In the Vedic days the rule was "ब्रह्म जानाति ब्राह्मणः" *i.e.*, that one only is a Brahman who knows *Brahma*. Now this rule happened to be changed into "ब्राह्मणात जायते ब्राह्मणः" *i.e.*, that one only, is a Brahman who is born of a Brahman.

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The change, howsoever cleverly it might have been made to suit the exigencies of the time, has simply turned the social tables upside down, and undermined the solid foundation of the Aryan social structure. To undo the harm done, and which has been in vogue for such a length of time, is not the work of a single generation. But it is never too late to mend. If our Aryan brothers of to-day awake, arise and be up and doing, they will, by joint efforts, undo this cursed system in a much less time and spread unity, peace and harmony all over the once blessed land.

Let nobody say, he is a Brahman or a Shudra, a Kshatriya or Vaishya. Let the public judge who is what. Let there be a social Parliament of the Aryan nation to revive the original four professional divisions, and mould the nation into a compact whole. Now is the time for the Aryans to repair their much damaged House by renewing the tumbled down walls of Vedic boundary and shutting up all loopholes and crevices.

If we closely examine the human affairs, as they at present stand, we most deplorably find Brahmans doing the work of Shudras or the serving class and *vice versa*. But the distinction must remain and a Brahman must must be a Brahman though his nature be that of a thief, an adulterer or a murderer. A Shudra must continue a Shudra no matter if he leads a pure ascetic life or holds a high position. In spite of his being so his dining and marriage are strictly confined to the class to which he is so bound by his birth, and which must now naturally feel much below the social circle to which he has raised himself. All this would lead to what? Certainly not to a happy family life and a noble progeny. The marriage of such an educated and exalted person must be confined to an illiterate and ignoble girl of his own caste and the progeny of such an unequal force need only be judged. Such a gentleman may put up with this ignominy

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for some time, and when unbearable he might break to pieces the shackles of such an ugly system and turn his faith to some such religion as might afford shelter to his honor and station in life.

This, no doubt, is a sad state of affairs but thanks to the rare genius of Swami Dayanand Saraswati that he gave a fresh *stimulus* to the dying religion of the Aryans, to the study of Sanscrit, and last, though not least to the revival of those Vedic days of which we feel so proud. His most rational teaching is doing some silent work at least in the direction of doing away with the so called caste degeneracy in India. Interdinings and intermarriages though confined to a few only, are, no doubt, the forerunners of the near future when this cursed restriction, will be undone once for all, and the Aryans will once more breathe be air of social freedom, which, if once recovered, will take no time in upraising the neglected and down-trodden, and be the most happy augury for the making of the way easy to the training of both male and female children on the rigid lines of morality based upon the true and pure religion of the *Vedas*.

When the caste system is once dead and gone, the Aryans will again be united into one harmonious whole. There will then be no caste for any one to lose. They must all dine and marry freely with fellows of their own standing and profession. The greatest blessing this cold murder of caste will bring to the Aryans, is freedom of will, freedom of choice and freedom of aspirations, that would raise them high and high on the social, moral and spiritual ladder of a common society. If a man loses his caste either by sea voyage or by eating with a man of another caste or even by partaking of the food cooked by him, then the sooner such a sham and delicate caste is condemned and killed the better.

The religion of the Aryans is, no doubt, a divine religion. It is this caste system that has so mercilessly

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caused so many wounds in her framework that it is past the skill of an ordinary physician to heal up her deep cuts. It is this caste system that has held the Aryans up to the ridicule of all foreign nations. It is this caste system that is gradually and silently undoing all that is near and dear to them. Are we, as Aryans, not inwardly ashamed of this sad catastrophe? Are we not ashamed of the thought that instead of maintaining the social structure in good repairs we have simply destroyed it into a heap of ruins? Does it not lie within our scope to improve matters even now, though it be too late?

If we simply try to make ourselves free by breaking up all those incoherent ties that are of our own making, would it not be said to our credit that we have done the most noble act of emancipating our fellowmen from the dark abyss of gloom and dejection. Physical war is against the nature of Aryans. Mental or spiritual war is the only war they have all along carried on. The former sheds blood while the latter purifies and thickens the same inside our system. Let us wage this internal warfare and drive away all the impurities of caste differences which, if not common among brutes, much more uncommon they should be among human beings the noblest heritage of this vast creation of God.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Indian Influence on Hebrew Culture and Thought.

The manners and customs of Judea so strongly recall those of India, as of themselves to remove all doubt that might remain as to the colonization of the ancient world by emigrations from Hindostan.

We have seen the great characteristics of that old civilization pervade Egypt, Persia, Greece, and Rome, Judea is now about to exhibit the same influence, even in the most minute details of its social organization.

There needs no careful selection from the many points of contact and striking resemblances, that justify our still more confident assertion of that unity of origin of all the peoples of antiquity, which we have propounded from our first pages, as almost an axiom.

Marriage of Hebrew and Hindu widows :—

We read in Biblical Genesis. Juda took, for Her, his first born son, a wife named Thomar. Her was wicked in the sight of the Lord, and the Lord slew him.

"Juda then said to Onan, his second son, marry Thomar, thy brother's wife and raise up seed unto thy brother."

"But Onan, knowing that the children would not be his, but be accounted his brother's—*semen fundabat in terman*."

Again we read in the book of Ruth :—

"Boaz said: I take Ruth, the Moabitess, wife of Mahlon, to be my wife, to rise up the name of the dead in his inheritance, that his name be not lost in his family, among his brethren, and among his people."

Many other passages of the Bible show that it was a law, that the nearest relative of a man dying without

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issue, should marry the widow, their progeny being considered children of the defunct, and dividing his inheritance.

Whence this custom, and what the rationale of the obligation imposed by the legislator? We searched all the books of the Old Testament im vain ; they threw no light on the subject. Most commentators, accepting the motive assigned by Boaz for his marriage with Ruth believe that the union of the widow with the brother or relation of her deceased husband, had in fact, no other object than to continue the race of the latter.

This conclusion is not satisfactory. Was the interest of a particular man, no longer in existence, of such importance, that a brother, or, in his default, a relative, should be required for his sake to forego his own name and race ?

Ought not the brother or relative equally to desire progeny ? Wherefore, then compel them to marriage, which, in continuing the family of another, must terminate their own ?

This custom, of which Judaism can give us no explanation, had its origin in the religious beliefs of the Hindoos, introduced into Egypt by emigration, and was adopted by the Hebrews, probably in ignorance of its purport.

Hindoo and Hebrew purification of women after child birth :—

We read in Leviticus.

"If a woman, suscepts, semine, bring forth a male child, she is impure for seven days, as for her menstrual period.

"If confined of a girl, she is impure for fourteen days, and her purification shall require sixty days.

And in Manu.

"The birth of a child is a defilement to its parents, especially to the mother, who is declared impure for as many days as have elapsed months, since her conception, and her purification shall be accomplished, as after her natural seasons."

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"When the days of her purification are accomplished, whether for girl or boy, she shall in testimony thereof, bring as an offering to the door of the Tubernacle, a lamb of a year, a young pigeon or a turtle-dove, and give it to the priest, for an expiation.

And we read in Kulluka's commentaries.

"Formerly, after ablutions, it was customary for the woman, in terminating her ceremonies of purification, to offer a young unshorn lamb, together with honey, rice, and ghee. At present, after ablution she but offers to Brahmin Sunyassis ten measures of rice, and six copas of clarified butter.

The possession of property forbidden to Brahmins :—

The Brahmin's mission, according to Manu, is to officiate at sacrifices, and to teach the Holy Scriptures; he may not devote any portion of his time as consecrated to the Lord, to cultivation of the soil, herding of cattle, gathering of harvests, These labours have been assigned by the Lord to Vaisyas. But there is not a field in India, a form, a tree, or a domestic animal, but must contribute to satisfy the wants of the Lord's elect.

"Give to the Brahmins, "says the divine Bhrigu, "your first gathered measure of rice. the first calf, the first kid, the first lamb of your folds of each year; give them also the first fruits of your cocoa trees, the first oil that flows from your press, the first piece of stuff you weave; and, finally, if you will that the Lord shall preserve to you your possessions, and that the earth shall produce abundantly, according to your desires, know that the first of all that belongs to you, belongs to them."

"*Identical Hebrew ordinance.*

Jehovah, by the mouth of Moses and Aron, forbids any assignment of land to the Levits.

"I have given you," says Jehovah, "all that is most excellent of corn, wine, and oil—all that is offered as first fruits to the Lord.

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"All the first fruits of the earth that are presented to the Lord, shall be reserved for your use; the pure of your household shall eat thereof.

"All that the children of Israel vow to me, shall be yours.

"All the first born, whether of man or beast, that is offered to the Lord, shall belong to you: providing, nevertheless, that ye shall receive a price for the first born of man, and shall exact redemption money for the unclean of animals.

"But ye shall not redeem the firstlings of the ox, the goat, and the sheep, for they are agreeable to the Lord."

The only difference between Hindoo and Hebrew is that the first born of man was not, and the firstlings of unclean animals could not, be offered to Brahmins.

Such an approach to identity scarce needs comment, the influence of India being palpable, both in detail and ensemble, of the great principles bequeathed by her to social antiquity.

Levitical impurities and their purifications.

When we read in the 15th Chap. of Leviticus, the laws of purification for involuntary defilement of either man or woman, we are struck with very natural surprise at finding them a mere republication of Hindoo sacred ordinances on the same subject.

THE BIBLE IN INDIA BY JACCOLLIET.

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MANY THOUGHTS OF MANY MINDS.

The Danger in India.

The bold manifesto of the nineteen elected Indian members of the Viceroy's Legislative Council and the bolder pronouncements of the Presidents of the Indian National Congress and the All-India Muslim League have, doubtless, evinced the fixed determination of the educated Indians, irrespective of creed, to obtain Home Rule under the æges of the British crown. This has alarmed the bureaucracy and its patrons and they are up in arms. Lord Sydenham who, as Sir George Clarke, was sympathetic to Indian aspirations at once turned tail when he married the widow of a retired Anglo-Indian and was intitiated into the mysteries of the bureaucratic craft. He is, now, an out and out reactionary and what more natural than that he should come to the rescue of the bureaucracy which had to surrender with a useful countenance and bad grace exclusive privilege after exclusive privilege and now, when the scheme of re-construction is in the air, stands a chance of losing its statuatory domination over equal subjects of His Majesty. His views as the views of advocates with a set brief and pledged beyond hope of redemption to special pleading are bound to be, jaundiced, narrow and prejudiced to a ridiculous extent. At first we are told :—

> China, Japan, and even Persia are homogeneous countries compared with India. Japan has easily and rapidly risen to nationhood. and, given just and pure administrations, China and Persia might follow in her footsteps. British rule in India can be justified only if, in addition to the maintenance of law, order, and equal justice, *it is directed to leading the people always onward and upward, bridging over the innumerable rifts which divide them, and smoothing the path to nationhood and self-government. It is a noble task: but the obstacles steadily tend to increase, and if they are not faced firmly and with a single eye to the good of the Indian masses a disastrous set-back is inevitable.*

The italics are ours. It there are Hindus, Muslims and Christians in India, there are Budhists, Taoists, Confu-

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cianits and Christians in China ; only there are no vested interests there to obstruct the path of progress. The writer, then, poceeds to the mean task of belittling the contributions of India to the vigorous prosecution of the life and death struggle in which the empire is involved.

> No highly organised part of the Empire feels the strain of war so little as India. Compared with that of the belligerent States and our own Dominions, the loss of manhood is relatively trival ; economic conditions are unchanged, and no additional burden has been incurred. With a good monsoon, on which the well-being of the people absolutely depends, there will be prosperity which all classes will share.

Such ignorant mountebanks pose as authorities on India, The poor people of India are feeling the economic strain to a pitiable extent, but their educated leaders are silent because they feel that these sacrifices must be willingly and cheerfully made and that it would be unpatriotic to stir up discontent on this point.

The opponents of Indian progress, however, do not scruple to take a mean advantage of this self-denying ordinance and argue that because there is no articulate discontent, there is no economic strain. Are we to believe that these people are so exceptionally ill informed that they do not know that the prices of all necessaries of life are rapidly going up? Lord Sydenham's conscience pinches him a little at this paltry exhibition of ingratitude and he has, *nolens volens*, to bear the following grudging testimony to India's services to the empire at this juncture.

> The Princes and Chiefs who govern one third of the country and one fourth of the population have come forward with loyal offers of personal service and splendid gifts of men and treasure in our hour of need. The Empire will never forget their instant rally to the Imperial cause. *They have shown that they understand that the overthrow of British rule would imperil the honour and the existence of their historic houses which we cherish and safeguard.* The fighting races of India have given nearly 200,000 of their best men, who have fought gallantly in four theatres of

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war. I was opposed to the employment of Indian troops in France, fearing that the test of terrific shell-fire, combined with the damp cold of a northern winter, might prove too great a strain on the nerves and physique of Eastern soldiers but the test was bravely borne, and heavy losses have not checked recruiting. Subscriptions have flowed freely to the various war funds, and Indian women have shared with their British sisters in working to supply the needs of the wounded.

This is, at best, a halting hesitating, negative and graceless recognition of India's splendid services. The princes rallied to the Imperial cause from sordid motives of self-interest after unseemly studied calculations of the net gain to themselves and not from a spirit of generous enthusiasm in the cause of their empire. But even this ungenerous recognition into which a none too generous mood unwarily betrayed the veteran apologist fills his mind with trepidation and his imagination with lurid pictures of terrible consequences. He proceeds readily to give "the other side of the picture."

Unfortunately there is another side to the picture. During the War there have been three dangerous conspiracies and too many disturbing military incidents, of which the mutiny of an Indian regiment at Singapore was the most serious. The revolt of the Sheriff of Mecca caused some excitement among certain sections of Moslems, which appears to have subsided. Bengal has seen successive assassinations of valued Indian police officials, and the Viceroy, in his recent speech, was constrained to call attention to the continued prevalence of political dacoities and murder in this Province. If latterly there has been apparent calm elsewhere, the under-currents of manufactured unrest still remain, and movements are in progress which will later give rise to serious trouble.

There was an armed rebellion in South Africa during the war and yet South Africa does not only stand no chance of forfeiting the boon of responsible Government, but it is actually proposed that she should share with Britain the right of governing the dependencies. There were strikes in England and yet there is no proposal to disfran-

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chise a single constituency. There was an armed revolt in Ireland and yet the Home Rule Act has not been repealed.

But it is deemed inadvisable by these wiseacres that India should be granted a further extension of autonomy merely because a regiment in Singapore (not in India) has mutineed and there have been sporadic assassinations in Bengal. What fine logic and what transcendental justice. The libels of the redoultable and valiant Valentine Chirol on educated Indians are unblushingly repeated. We are told in one sentence that the political *intelligentsia* of India "has borrowed the formulas of the west and *discarded* the rich experience of the east" and in the next that "Indian unrest is not merely *the echo of western democratic aspirations*"—which it ought to be if educated India has discarded its heritage and borrowed the formulas of the west—but it has its mainspring in "*a deep-rooted antagonism to all the principles upon which Western society, especially in a democratic country like England has been built up.*" The Indian party of progress must be discredited no matter if the attempt to do so involves the presentment of a case full of self-contradictions and sigularly lacking in self-consistency. The writer, then, has the brazen-facedness to assert that.

> In India, whereeven elements of democracy are non-existent, it can be justly said that the further the principle of election is carried the less will Indian interest be represented.

Everybody who knows anything about the village Panchayats which Anglo-Indian rule let die, the fact that in ancient India kings were elected, punished and deposed at the will of the people, that in the Budhistic period there were flourishing republics in this ancient land and that even at this time the spirit of perfect democracy prevails in our Biradaries, where the millionaire and the petty shop-keeper have an equal status, will readily

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endorse our deliberate and considered view that Europe with its distinctions between the classes and the masses, the Aristocracy and the Proletariat and the rich and the poor is much less democratic socially than India where the prince and the peasant worship in the same temple, bathe in the same sacred river and are ministered to by the same priests and recite their *Nimaz* on the same mattress. And what is political democracy but a form of social democracy? The bureaucracy now claims that it protects the interests of the masses and the military classes. Says Lord Sydenham :

> The British Empire is fighting for its existence, and incidentally to save Indians from the treatment meted out to the Herreros of what was German South West Africa. Educated Indian Moslems can hardly have failed to note the advice sent from Berlin to the German Governor of East Africa, which was happily discovered by the forces of General Smuts, and though it has been announced in India that the Kaiser has become a Mahommedan, they must realise what the substitution of German militarism for the mildest rule that Asia has ever known would mean to them. Is this the time, when the Angel of Death broods over all British homes and when all British brains are engrossed by the needs of war, to put forward revolutionary proposals, the effect of which their authors plainly do not understand? No classes would more bitterly resent the assumption of power by the political *Intelligentsia* than the warlike clans of India, which alone have given gallant soldiers to fight the battles of the British Empire, and which already regard with alarm the growing pretensions of this section.

Whoever knows all about the structure of our society will laugh at this mock-solemn warning note sounded with all the emphasis of ignorant and supercilious dogmatism. In India the educated and the uneducated rub shoulders together. The father is a Jemadar in the army and the son a practising lawyer, of 4 brothers the first is an agriculturist, the second a schoolmaster, the third a military man and the fourth a religions preacher. Is it conceivable that the people will prefer the unsympathetic—because unapprecia-

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tive on account of difference in race, colour, creed, habits of thought and action—rule of white bureaucrats directly responsible to nobody, indirectly responsible to a distant parliament elected by the tranchise of an alien nation and in the very nature of things unaffected by the pressure of unorganised public opinion in India—the public opinion of the masses is bound to be unorganised—to the rule of their kith and kin responsible to the educated sons and brothers of the man in the street and necessarily subject to the pressure of the waves and currents of popular approval and disapproval—which is the approval and disapproval of people to whom they are related by ties of blood, race, traditions, history, religion and culture. Is the bureaucracy prepared to ascertain by means of a plebescite the opinion of the masses on this single issue?

The *intelligentsia* of India not having an uneasy conscience is prepared to abide by the result of this test. Has the bureaucracy also an easy conscience in this matter? If it has, let it resort to this expedient. Towards the conclusion, the ex-Governor offers the following suggestion.

> I am firmly convinced that we do not sufficiently recognise the solid good sense which is to be found among the best of the educated classes and their acccssibility to reason. By hints of concessions and by a form of sympathy which has little relation to the divine attribute, a short-lived popularity may be attained; but the party which, under the guise of democrate principles, aims at making British rule impossible, is not thus conciliated, and our natural supporters are alarmed and alienated. Our system of government in India is in need of changes which I hope to deal with in another article; but the iconoclastic proposals of the nineteen memorialists must be promptly and finally rejected if serious trouble is to be averted.

It is fortunate both for India and the British empire that at this crisis in the fortunes of the empire, Lord Sydenham does not hold any official position with regard to the governance of our country, and that Lord Chelmsford's Government is too wideawake to be taken in by reac-

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tionary counsel. It is an open secret that the Viceroy's executive council has under consideration a programme of reforms.

The Doctrine of the Trinity and sundry other doctrines in the Authorised and Revised Versions of the Bible.

The followlng quotations from an article in the *Islamic Review* given by the *Indian Messenger* speak for themselves and require no comment on our part !

I—TRINITY.

Open, if you please, your New Testament and read the seventh verse of the fifth chapter of the First Epistle of John, then look for the same verse in the Revised Version, and you will not be able to find it there. After being accepted as the word of God for two thousand years, it has been finally expurgated. To-day, according to one Bible (the King James Version), this passage is inspired ; according to another Bible (the Revised Version), it is an imposture. Let me quote the text:—

" *For there are three that bear record in heaven, the Father the Word, and the Holy Ghost : and these three are one.*"

Some lying scribe, some crabbed sectarian, some conscienceless copyist, bribed by his party, must have invented this text, which for twenty centuries has been worshipped as the word of God. " Wicked " sceptics, two thousand years ago, denounced the clumsy imposture, but they were silenced by the halter and the sword. It has taken the Christain Church nearly two thousand years to discover that the sceptics were right. It has taken the Church two thousand years of evollution in honesty and intelligence to throw out this spurious text. It has taken the Church, claiming to be under the guidance of the Spirit of God, twenty hundred years in which to acquire the courage and love of truth of the " wicked " sceptics... .....Reflect upon this ! After using every means, even the most cruel to force this Trinitarian text upon the world, the Revised Version *vomits* the imposture, unable to retain it any long !

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II—Damnation.

Let my readers also consult the words in the margin of the last chapter of the Gospel of Mark, in the Revised Bible. Eleven entire verses of this chapter, after having been "sworn in" for two thousand years as the word of God; after having been repeatedly quoted as representing God's mind on matters of faith; after causing untold misery, cruel wars, persecutions, diabolical tortures, and more than all these such mental anguish in millions of sensitive minds as no repentance can atone for—these verses among which is the following: 'Go ye into all the world and preach the Gospel to the whole creation.....He that believeth and is haptized shall be saved, *but he that believeth not shall be damned*"—have been placed under an interrogation mark! Ah, for how much misery is the above damnatory clause responsible!

Some Miracles of Jesus.

Among these eleven verses are also Jesus' promise of miraculous power to his disciples, such as casting out devils, juggling with live serpents, drinking deadly poisons, laying hands on the sick—which has filled our world with charlatans without number. But now comes the Revised Version quietly dismisses from the Word of God these elven verses, with these words in the margin: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end (verse 20). Some other authorities have a different ending to the Gospel." Read the above carefully and reflect. The old translators suppressed all this information, and gave us to believe that we were not only reading the Word of God, but the only Word of God in existence. The revisers say, "Some other authorities have a *different* ending to the Gospel." Is not that edifying? How did they decide which "ending of the Gospel" to print as the Word of God? And why did the translators of the Bible wait two thousand years before they gave out this information?

Memory in Nature.

Mr. W. Worsdell contributes a learned article to the January number of the '*Theosophist*' under the above heading.

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He gives some telling quotations from the works of eminent scientists in support of the view that plants have memory. Sir Francis Darwin says :—

> The reaction of an organism depends on its past history, and in the higher organisms past experience is all-important in deciding the response to stimulus ; the unknown process intervening between stimulus and reaction (on which indirectness of response (depends) must have the fullest value allowed it as a characteristic of living creature. . . . The fact that stimuli are not momentary in effect, but leave a trace of themselves on the organism is the physical basis of the phenomena grouped under memory in its widest sense as indicating that action is regulated by past experiense. . . . The essential features in behaviour depend very largely on the history of the individual.

Semon, the German Botanist, holds the view that the traces left on the organism by external stimuli which he terms "eugrams" constitute in their *ensemble* a species of *memory* enabling the organism to react over and over again in the same way to the same stimuli. Says he :

> We have shown that in very many cases, whether in Protist, Plant, or Animal, when an organism has passed into an indifferent state after the reaction to a stimulus has ceased its irritable substance has suffered a lasting change: I call this after-action of the stimulus its "imprint" or "engraphic" action. since it penetrates and imprints in the organic substance ; and I term the change so effected an "imprint" or "engrave" of the simulus ; and the sum of all the imprints possessed by the organism may be called its "store of imprints," wherein we must distinguish between those which it has inherited from its forbears and those which it has acquired itself. Any phenomenon displayed by an organism as the result either of a single imprint or of a sum of them, I term a "mnemic phenomenon" ; and the mnemic possibilities of an organism may be termed, collectively, its "Mneme".

Another German writer, Herring, also formulates a

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theory of memory as the main factor in organisation. He says !

> An organised being stands before us a product of the unconscious memory of organised matter which, ever increasing and ever dividing itself, ever assimilating new matter and returning it in changed shape to the inorganic world, ever receiving some new thing into its memory, and transmitting its acquisitions by the way of reproduction, grows continually richer and richer the longer it lives. Thur regarded, the development of one of the more highly organised animals represents a continuous series of organised recollection concerning the past development of the great chain of living forms, the last link of which stands before us in the particular animal we may be considering.

Sir F. Darwin goes so far as to assert that there is consciousness in plants. Says he :—

> It is impossible to know whether or not plants are conscious ; but it is consistent with the doctrine of continuity that in all living things there is something psychic, and if we accept this point of view we must believe that in plaints there exists a faint copy of what we know as consciousness in ourselves.

These pronouncenents do certainly justify the inference drawn by the writer of the article that modern biology is beginning to believe in a kind of psychic energy, a consciousness, in plant and animal life, which directs their growth and functions, and that these latter cannot be ascribed to the blind working of chemical and physical energies !

It is a remarkable fact that the holy Vedas and taking its cue from them the entire ancient Shastric literature teach that plants have souls.

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The Gurukula Samachar.

By Prof. Sewa Ram.

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the charaeters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

Men of Mauritius.

Very queer are the men of Mauritius—such is the impression created by the illuminating and lucid lecture delivered by Swami Sutantranand in the Samaj here. It is there we are told the priests of the Hindus make the dead marry.

Whom might the dead be made to marry ?

Easy enough for the priests to solve this problem.

Marry them to a plantain tree or a kunda or any other—that is the solution.

A Hindu's son wants to marry. The priest must satisfy himself whether the father himself was properly married. If he is not satisfied on that score, the father's marriage takes place before the son is married. The marriage tie has become very loose and marriage has lost much of its sanctity. This is one way in which the superstition of the people there reveals itself wonderful is way in which they think of disease.

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If any one is ill it is thought, he has been attacked by some evil spirit. So the first thing to do is to send for the witch-doctor. The witch-doctor drives away the evil spirit—but the patient is none the better. So the witch-doctor is again sent for. Very seriously he asserts the witch has been driven away but her brood is there still. So once more the witch-doctor drives away the brood. By this time if the patient recovers well and good. If he does not, the relatives go once more to the witch-doctor. Even though he thus fails twice he is not to be nonplussed. He has an ingenious excuse ready. 'I have driven out the witch. I have driven out her brood too. But during the time they were there, they must have wrought some physical derangement.' That is for the ordinary medical man to cure. So the patient must go to a regular doctor and get cured there. The people are so ignorant and credulous that they cannot see through such simple tricks even. Oh how custom and credulity kill their common sense. Man indeed is gullible.

Our Own Follies and Superstitions.

Dear Reader, the men of Mauritius appear to you extermely silly—Dont they. But have you looked around. In India there is another Mauritius. The masses here are also credulous. Priests befool them here too. What of the illiterate even the educated are befooled by the priests, even the so called literate classes are superstitious? Convention and custom often blinds us to our own follies and superstitions and the follies and superstitions in those around us. What then is the remedy?

Examination and Self-Examination.

Let us all exercise our God-given faculty of reason. Let us exercise common sense. And just as we here in Gurukula have a terminal examination of the students, to show them how they stand, led us too have a periodic xamination of our customs and conventions, habits, beliefs, prejudices, etc. The Gurukula Brahmacharis

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are now undergoing their examination. Might we not too begin our own examination and see how we stand. Might we not cast an observant glance around and see how far there are follies and superstitions in our midst and see what we can do to remove them Let us take a lesson from the tale of the men of Mauritius and remove silly superstitions from our midst as far as we can.

Let There be Light.

Do all you can, dear friend, to remove the darkness around you. Spread what little light you have. Do not hide it in a bushel. Go teach your next door neighbour. Teach him through loving persuasive brotherly touch Spread literacy that will helpa good deal. Spread the spirit of truth. Be truthful, absolutely truthful and lovingly spread the truth in you.

Test the Truth of Everything.

But all reform must begin more or less with self reform. So first let each of us test the worth of our own religious rites, cremonials, customs, conventions. Let us form a just estimate of what these actually do for us. Are they mere dead formalism or living uplifting functions? How far do we follow the spirit and how far the letter merely. For sure it is that if we follow the letter we are not very far from descending into supersition. 'Be you ever ready to accept the truth and reverence all untruth' so taught our great Swami. But before you accept test as far as you may, test the truth of everything. Test the truth and whatever you find is right and good just base your life on the bedrock of that little truth perceived and tested by you. Let us act according to our best light.

Live the Truth.

Live out the truth that which you have verified to be bright and good. Lovingly spread that truth and remove all that smells of superstition, remove it from you own life and the life of others, as far as you can do it lovingly.

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Truth force and love force are very great soul forcesand they will do a lot of good to ourselves and others around us. Let us them acquire these.

Message of the Month.

The message then is that you be on the look out for folly and superstition both in your own self and others around you. Find out how that arose, what maintains it. Think out ways and means of satisfactorily removing what little of it you can. And to enable you to do this just strengthen the spirit of truth. Test and try out the truth of various habits, practices, customs and conventions. Base you life on whatever you verify to be right and good. And then lovingly receive retain and radiate Truth.

Swami Sutantranand.

A sturdy worker is Swami Sutrantranand. He was in Mauritius fighting as best he could the gross superstition prevailing there. He has done all he could according to his lights. And now a Gurukula graduate would be going there to take his place and spread the Vedic message in that far off land. Our thanks to the Swami and best wishes to the Sanatak to successfully discharge the great duty.

Mahatma Hansraj on the Gurukula.

Our readers must have read from our last issue the words of wisdom and inspiration that Mahatma Hansraj delivered to the Brahmacharies here when they presented him an address. Here is what he wrote about the Gurukula in the Visitors' Book laid before him.

'On the invitation of Mahatma Munshi Ramji I paid a visit to the Gurukula. The governor and the members of the staff were kind enough to take me round and show the various parts of the institution. I am highly thankful to them for their kindness and courtesy.

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The Gurukula is a world in itself. It has extensive grounds to build upon. The space has been well utilised. The college and school buildings, school and college hostels, the quarters of the staff, the hospital and the dispensary, the Goushala, the garden, the agricultural farm and extensive play grounds produce a very happy impression upon the visitor and I was very much pleased and impressed with the wonderful power of organisation and energy desplayed by the managers of the institution in building it up. In fact, its present condition is mainly due to the devotion, enthusiasm and selflesness of Mahatmaji backed as he is by the vigour of the Arya Samaj. I am glad to note that he is supported in his work by a band of self-sacrificing members of the staff.

The boys looked healthy and happy. They were eager to take part in games. I put a few questions on Political Economy to the 4th year class and they were properly answered.

I wish the institution further successful development.

Feb. 2, 1917. (Sd.) HANSRAJ.

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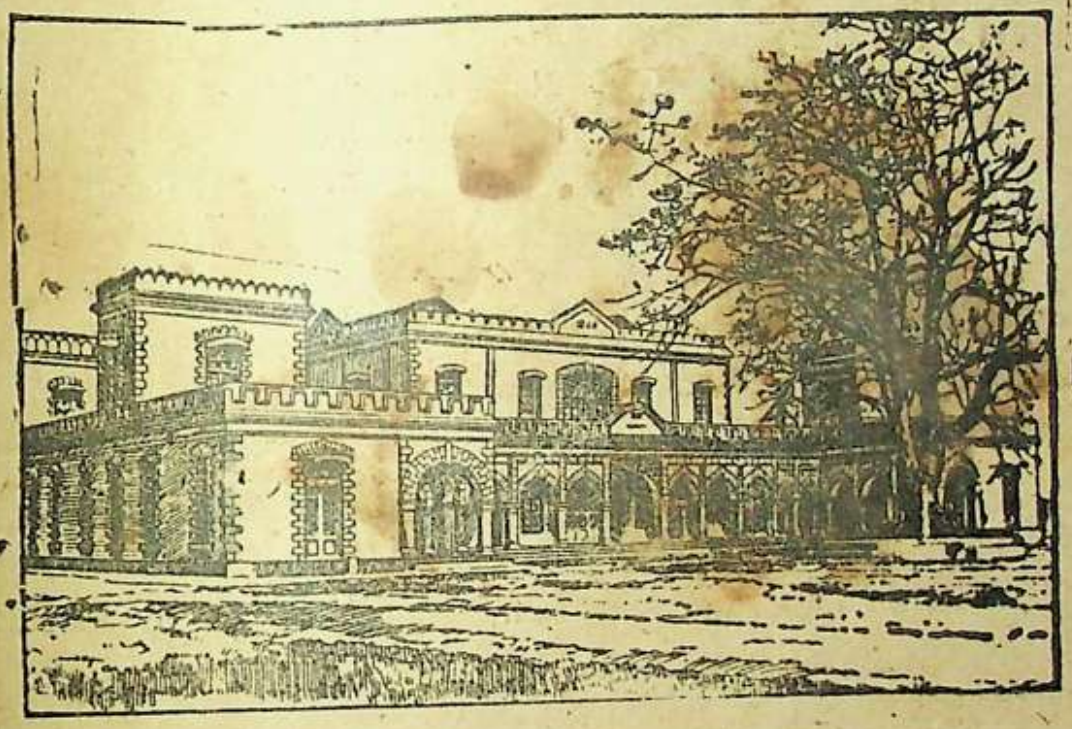
THE VEDIC MAGAZINE

AN

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

CHETAR 1974 AND MARCH 1917



[We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

Inland Rs. 5 Foreign 8 s. Single Copy annas 8.

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REVIEWS AND NOTICES.

English.

I. The United States of America—A Hindu's Impressions and a Study. By L. Lajpat Rai, can be had from the Modern Review Office, 10-3-1, Cornwallis Street, Calcutta. Lala Lajpat Rai has endeared himself to his countrymen by his varied and various servic s in the cause of the motherland. In the domain of religious and social reform, in the cause of education and political awakening of his people, he has laboured for many years and spent ungrudgingly his time, energy and money. Just now he is away from us but the services that he is still doing by his literary activities are lasting and permanent. His recent publication is a boon to young India. Lala Lajpat Rai has studied the various problems of the United States at close quarters and finds them in many ways similar to the problems that confront us in India. Hence the perusal of the book is of the utmost importance to all who have devoted themselves to the various movements in the country—be they social, religious, political or industrial. The book is full of solid information about various subjects the choice of which reveals the author's foresight and ingenuity. The reader will realize by the study of the problems proposed in the book, the political drawbacks the educational backwardness and hundred and one difficulties under which our countrymen are labouring. He will also feel the necessity of putting forth tremendous efforts in the cause of securing a rightful place for his country in the galaxy of nations. The book is an eye-opener and no educated Indian should deny himself the benefit of its interesting and instructive study. For the edification of our readers we may give brief outlines of some of the most important chapters of the book. Chapter first deals with the outlines of the History of the United States of America, beginning with the earliest growth of English Colonies, leading upto the clash between the European Powers and then to the war

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of Independence and finally to the establishment of new Republic and its internal growth and expansion.

The next two chapters deal with education in the United States. The statistics given conclusively prove the unique facilities of education provided by the Government of the United States for their people. We are perfectly sure the reader will be surprised by the following information:—"In 1913 altogether 554,460 teachers (not Professors and Instructors in Colleges) were engaged in the work of school education, of which 451,118 were women. In 1913 the total expenditure incurred on school education was over 160 crores of rupees...The State of New York alone administers 34 Universities and Colleges...The privately endowed University of Harvard provides for 1,052 subject courses and the State University of Minnesota for 1,622 subject courses.

The next two chapters deal with the education of the Negro, and the Negro in American Politics, respectively. The Negro is the Pariah of America, says Lala Lajpat Rai, and the Negro problem in America is very much the same as the problem of the depressed classes here. If Brahmans in the Mediæval time strictly enjoined that no Sudra was to receive the benefit of education, the white humanity of America had been equally strict in positively prohibting the early efforts of the Negros towards literacy. One wonders at the barbaric treatment meted out to these coloured people even in these days in the land of freedom by people who boast of their world-civilization and Democratic institutions. But some of the laws made by their ancestors to thwart the efforts of the Negro at Education in early days tell us to what extremities the selfishness or the national blindness of a people can go. In the State of Albania, the law of 1832 provided that "any person or persons that shall attempt to teach any free person *of colour*, or slave, to spell, read, or write, shall upon conviction thereof by indictment be fined in a sum of not less

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than Rs. 750 and not more than 1,500 rupees." Under such dangers and difficulties the poor Negro began his career and the marvellous improvement that he has made by this time in his social and educational uplift is so beautifully narrated by Lala Lajpat Rai that the reader cannot help admiring the skill of the author in choosing the most apt illustrations and giving the most appropriate quotations. The net result of the Negro Education has been that the illiteracy of the race has been cut down to 45 per cent and Lala Lajpat Rai is of opinion that the Negro has better and larger facilities for education than the Indians have in their own country. The description of the Normal and Industrial Institute at Tuskegee, managed by Dr. Washington, a negro himself, and maintained as a Negro uplift movement reminds Lala Lajpat Rai of the two indigenous institutions of his own country—the Gurukula at Hardwar and the D. A.-V. College at Lahore. Says: he "In endowments, in actual expenditure, in buildings, in grounds, in the extensiveness of its operations, the vastness of its industrial and educational activities, the Normal and Industrial Institute at Tuskegee is far, far ahead of and very much larger than either of the Arya Samajic Institutions in the Punjab...But in the solitary fact that the two institutions of the Aryas have been conceived, built, reared, provided for, by Hindus exclusively and that in so far they have been managed and staffed by them only, they stand on a higher level than the Negro Institute at Tuskegee." The story of the emancipation of the Negro is thrilling indeed and the reader would do well to read it in the book.

Another chapter of absorbing interest to Indians is on the Philippine Islands The account given of the Government of the Philippines and the steady efforts of the United States to educate the people of the Islands in the atmosphere of Democratic Institutions in order to give them popular self-government as early as possible is one that should stimulate every Indian to put forth every legitimate effort to achieve that legitimate goal for their own country-

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men. Students of current politics would find ample material for reflection in these pages.

Another illuminating and brilliant chapter in the book is one that deals with woman in the United States. It is a sort of historical sketch of the woman's movement from the time the pioneers first landed in New England to the present day. Woman in the west is slowly emerging out of the centuries old subjection and is fighting bravely to conquer prejudices and achieve equal rights and privileges which the sterner sex enjoys. Education has helped her in her uphill work. The diversity of occupations which women adopt in the United States and the large numbers which enter them can be very well studied from the following statistics.

Name of Occupation.	Number of Women Engaged.
Farmers	... 2,557,706
Farm Labourers ...	... 1,176,585
Dressmakers ...	... 447,760
Textile	... 352,639
Sewing	... 231,206
Telephone Operators ...	... 88,262
Clerks	... 111,594
Teachers	... 475,027
Book Keepers and Accountants	... 187,155
Typewriters ...	... 263,315

The concluding chapter gives us a very encouraging account of the efforts of self-supporting Indian students in America, of the Indian Labourer, of the Indian Swami and other Indian organizations working to represent the legitimate claims of the Indian emigrants in that land. We are sure the excellence of this publication will be a source of inspiration to many a young Indian.

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Public administration in ancient India by Dr. Pramath Nath, Banerjee, M.A., (Cal.) D. Sc. Oxon. (Lond) Published by Macmillian & Co., Limited, London. Price 7/6 net. Can be had of the Publishers.—The work under review was originally a thesis submitted to the University of London for the degree of D. Sc. and approved. It embodies valuable original research and bear marks of deep study, wide and extensive reading and remarkable critical acumen. Dr. Banerjee quotes freely from all the ancient Sanskrit classes from the Vedas downwards and shows conclusively that the ancient Aryas had a civilized form of Government. Self-Governing institutions, cabinets, legislative assemblies and councils are all subjects treated at length. The reader is also given clear glimpses of the elaborate judicial procedure and the administration of financial affairs. There are informing chapters on Foreign Relations, Military Organisation, Public Works, Industry and Commerce and Local Government. In short, the work under review treats the subject comprehensively and exhaustively and is a mine of valuable information. The publication of the book is timely in so much as some advocates of vested interests in India are never weary of repeating that self-governing institutions are foreign to the genius of the Hindu race. No impartial man can rise from the perusal of this book without forming a deep conviction that this is a baseless charge. The ancient Aryas had a genius for self-government as for all civilized modes of associative conduct and corporate activity. We recommend a study of this scholarly and learned work to ardent nationalists and sun-dried bureaucrats alike. It will stimulate the legitimate national pride of the former and tone down the arrogant cocksurness and ignorant dogmatism of the latter. It is a passionless treatise written in a sober style which convinces by the logic of facts skilfully arrayed and marshalled and presented in proper sequence and appropriate garb.

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Mahabharata or Kuram-Yoga. The second volume of the Permanent History of Bharat Varsha. By K. Narayana Aiyar, Esq., B.A., Superintendent, H. H. The Maharaja's School of Arts, Trivandrum, Rs. 2.—We have already reviewed the first volume of this remarkable work. The second volume is equally learned and has been written on the same lines. The chapters on "Sri Krishna, his Gopas and Go-loka" and "*The Ugas of Bharat Vrasha*" are very suggestive and thought-provoking. The work displays marks of erudition and is highly original. We commend it to the serious attention of all interested in the ancient religion and history of India.

Pranava Vada of Maharshi Gargyayana and Pranava Vadartha Deeprika of Swami Yogananda edited and published by Pandit K. T. Sreevivaschariar, Vol. I, price rupees 3 —The discovery of the remarkable ancient classical work—the Pranavas Vada—has produced quite a sensation. In was dictated by one Pandit Dhani Ram to Pandit Bhagvan Das, M. A., of Benares. The English translation was published in three volumes some years ago and was hailed by the literary public as a mine of original views on *shastric* subjects and an encyclopedia of information on all important points of Vedic theology. It is a work which deserves to be ranked with the masterpieces of Sanskrit philosophical literature. The compiler has laid the Hindu community under a deep debt of gratitude by undertaking to publish the original. The first volume is beautifully, neatly and correctly printed. The foreword by Sir Subramani Iyer, K. T., C. I. E, is very thoughtful. The library of no Sanskrit knowing Hindu should be without a copy of this book.

The Approaches to Truth by B. Pramatha Nath Mukhopadhya of National College, Bengal, published by P. S. Basu, B. Sc. 12-1 Nayan Chand Datt Street, Calcutta. price 6s. The volume under review " represents a sustained effort of reflection on the Problem of Fact." The author says that he " has relied almost exclusively on intutive reflec-

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tion" The book goes very deep into the ultimate problems of life and is thought-compelling and stimulates the intellectual activity of the reader. We commend it to all who are interested in the deeper problems of philosophy and metaphysics.

Glimpses of the Bhagwatgita and the Vedant Philosophy by Mukumal Wamanrao Burway, Esqr., B.A. Judge Small Cause Court, Indore, price Rs. 3 cloth-bound. Rs. 2-8 paper bound. Books on the Bhagwat Gita are as plentiful as berries and everybody thinks he can write on a beaten subject for the field for plagiarism is wide. Much of the literature is thus superfluous trash. The book under review, however, does not belong to this category and is a really valuable aid to the appreciation of the beauties of the "Song Celestial. The exposition of Monism is able though the writer is clearly mistaken in confounding Vedant and Monism. Vedant is Vedic metaphysics which treats of ultimate problems and Shankara's Monism is merely one of the many—and that not the most ancient but the most modern—theories about the ultimate teachings of the Vedant Darasana and the Upnishads. All the same the book has been ably written and deserves a wide sale.

Love in Indian Literature by Professor Benoy Kumar Sarkar, published by Narayan Company, Ltd. Tokyo, Osaka, Kyoto, Pukaoka and Sendai. Professor Sarkar is a well-known author and scholar and is a valued contributor to the *Vedic Magazine*. He has done more to familiarise English-educated Hindus with the leading features of their ancient civilization and culture than any other single scholar and his studies are as vast and deep as his tastes are versatile. The production under review reveals the author's studies in not only Sanskrit literature and his appreciation of the literary beauties thereof but also his deep understanding of the psychology of love as laid base by a close perusal of the immortal works of our classicall poets. There are chapters on Tagore, Kalidas and Vidyapati and also on "Allegory of the heart of a

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Woman" "The boiling point of love-heart ;"and "The Dignity of Sex". The author is at his best in the last chapter and his treatment of the sex-question as dealt with in our literature is most illuminating and original. We have not come across such a deep psychological analysis and dissection of the highest Indian conception of sex-sanctity anywhere else. No youngman able to enjoy the beauties of literature should be without a copy of this beautiful book.

Sanskrit.

Vedant Sutra Vaidic Briti by Swami Har Prasad, price 5 Rs. Printed at the Nirnaya Sagar Press, Bombay. Can be had of Lala Khushi Ram, Postal Pensioner, Dera Dun.—It is a Sanskrit commentary on the Vedant Sutras. The commentary is learned and the elucidation of disputed points of theology is also very valuable. At places the learned author has joined issue with the great Shankaracharya and has successfully refuted his arguments. We have nothing but unstinted praise for the book under review and we recommend it to all Sanskrit-knowing people who have a desire to master the Vedant Darshan which is, doubtless, the profoundest treatise on metaphysics in the literature of the world. The get-up and printing are excellent.

Sanskrit Swayam Shikshaka, Part I, by Pandit Satyavalekar of Lahore, printed at the Union Steam Press, Lahore and published by Mr. Rajpal, Manager of the Prakash Lahore Price 1 4-0. *Can be had of the publisher.* It is a Sanskrit primer designed for the benefit of those who want to study Sanskrit at home without the aid of a teacher. The learned author has employed the direct and conversational method of teaching and arranged the lessons scientifically. It is sure to prove beneficial for those for whose behoof it is intended. We can safely recommend it to beginners desirous of learning Sanskrit but unable to attend school or employ a living teacher. Even teachers can derive help from the book.

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Arya Bhasha (Hindi).

Krishakant-ki-Will by Bunkum Chander Chatterji, translated from Bengali by Pandit Gulzari Lal Chaturvedi. Published by Messrs. Hari Dass and Company, 201, Harrison Road, Calcutta. Price twelve annas. Krishnakant-ki-Will is, we believe, one of the best novels of Bunkum, the greatest India novelist of modern times and one of the most eminent novelists of the world. The novel is realistic and full of deep pathos. It is a domestic tragedy and it is impossible to rise from a perusal of it without being deeply moved. It is deeply interesting and enchains and rivets the attention to such an extent that most of its readers must have finished it at one stretch. Moreover it is a human document of suspassing interest. Human motives have been analysed, dissected and laid bare with the masterly skill of a born artist. The beauty of the novel is that in it you find nothing improbable, and no perfect angels or monsters that are always artificial creations. It is the expected that happens and never the unexpected. Bhramari, the heroine, though a charming woman, is too simple-minded to understand the art of managing an unfaithful husband. Even Rohini, the woman of easy virtue and the cause of the ruin of many lives, has redeeming features and excites not our detestation, but our pity and commiseration. The translation is in beautiful, elegant chaste Hindi. The language of the translation is Hindi and not Bengali Hindised and the result is that the reader does not at all feel that he is reading a translation. The get up is superb and the printing excellent.

Mahakavi Ghalib Unka Urdu Kavya by Pandit Jowala Datta Sharma. Published by Messrs. Hari Dass and Company, Calcutta. Price 5 annas. It is a critical appreciation of the great Urdu poet Ghalib. The author has displayed an intimate acquaintance with the poems of Ghalib and insight into the working of the great poet's mind. The book under review reveals not only the literary merits of Ghalib's poetry but withal discusses with

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marked and informed sympathy, the subject matter. On the whole it is a valuable contribution to literature, on Urdu poetry.

Prachin Kirti va Sept Asheraya by Pandit Shiv Narain Davedi. Published by Messrs. Hari Dass and Company, Calcutta. Price 8 annas.

It is an illustrated description of the Seven Wonders of the World. The writer seems to have made a wide and deep study of the literature on the subject treated in the book. The printing and get-up are excellent. The book is a suitable prize book for presentation to grown up boys and girls and may also be read with profit by adults. No educated family should be without a copy of it.

Ustad Zauq aur unka kavaya by Pandit Jawala Datta Sharma. Published by Messrs. Hari Dass and Co., Calcutta, price 7 annas. It is a critical appreciation of another great Urdu poet Zauq and is written on the lines of the gifted author's masterly appreciation of Ghalib. We commend it to all interested in Urdu literature.

Gulistan arthat Niti Pushpawali, translated by Pandit Hari Dass Vaidya. Published by Messrs Hari Dass and Co., Calcutta. Price Rs. 1 and annas 4. Second edition. Sheikh Sadi's Gulistan is a collection of moral tales and a work of art which has brought joy to countless generations of Persian-knowing youths. The tales are very interesting and each points a moral. Pandit Hari Dass has laid Hindi-knowing boys and girls under a deep debt of gratitude by bringing out a translation of the great Persian classic. The translation is faithful but at the same time idiomatic and elegant. No grown up boy or girl should be without a copy of the book. It is also a very suitable prize-book. We are sure it will find a wide and ever-widening circle of young readers.

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Pativrata Suniti by Kalyarno Datta Trivedi. Published by Messrs. Hari Dass and Co, Calcutta. Price 4 annas. It is a short story giving the life-history of a model wife. It may safely be placed in the hands of educated married ladies.

हमारे शरीर की रचना *Part I or Elements of Human Anatomy and Physiology in Hindi by Dr. Triloki Nath Varma, B. Sc., M. B. B. S., Demonstrator in Anatomy, K.G. Medical College, Lucknow.*

It is a very useful work and is, we believe, the first book in Hindi written on strictly scientific lines.

The style is popular and the method of presentment excellent.

There are numerous diagrams and a glossary of technical terms. Hindi requires to be be enriched by such popnlar handbooks on scientific subjects. Dr. Verma deserves to be congratulated on the production. Valuable literature of this sort deserves the fullest encouragement. The work under review should be adopted as a text book by all secondary Hindi schools for girls and should also, otherwise, command a wide sale.

We have received for review the following booklets.

(१) मातृभाषा का उद्धार	Price 2 annas.
(२) पारसीमत और वैदिक धर्म	,,
(३) वेद और आर्य्य समाज	,,
(४) विस्तार पूर्वक सन्ध्या विधि	,,
(५) आर्यों की नित्य कर्म पद्धति	,,
(६) आचाराऽनाचार और छूतछात	,,
(७) इसाई पक्षपात और आर्य्य समाज	,,
(८) पञ्चमहायज्ञ की विधि	,, 1 anna.

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All these are from the pen of Mahatma Munshi Ram and that is a sufficient guarantee of their containing excellent matter. Some of them are on devotional subjects and the rest contain valuable information on comparative religion. No Arya samajic household should be without a copy of each of these useful publications.

वैदिक सभ्यता के एक अंश का निरीक्षण *by Pandit Shripad Damodar Satyavalekar. Published by the Sahitya Parisad, Gurukula Kangri. Price 2 annas.*— It is a small book containing very valuable information on the material civilization revealed by a study of the Vedas. The learned author has given an almost exhaustive list of Vedic words for various articles of furniture, various grains, various artists, various pieces of jewelling, various fabrics, etc. The author's presentment is charming. It is a very good book and considering the amount of research it embodies is awfully cheap for 2 annas.

लेखन-कला *by Swami Satya Deva, can he had from the Satya Granth Mala Office, Allahabad. Price 9 annas.* Swami Satya Deva is a well known Hindi writer. He wields a powerful and facile pen and his works contain useful information. The bookunder review is on the art of composition. So far we know, it is the first book of its kind in Arya Bhasha. It is a sort of *vade macun* for those aspiring to become literary men.

The writer deals with the subject exhaustively in all its aspects. For prospective Hindi writers or authors this work is indispensible. Model sketches of essays and excercise considerably add to the value of the book.

It may suitably be prescribed as a text-book in Hindi for the matriculation examination of Indian Universities.

Vilayati Samachar Patronka Itihas by Mr. Peora Lal Misra, Bar-at-Law, Chhindwara, C. P., price

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4 annas. Can he had of the author. It contains a brief history of English journalism charmingly told special chapters are devoted to *The Times*, *The Daily Mail* and *The Daily Telegraph*. The details of editorial work reporting were as interesting as they are useful. The book deserves a wide sale.

We have received for review a copy of the report of the Kanya Mahavidyalya for the year 1972 Bikrami. The Kanya Mahavidyalya is the premier residential institution for the education of girls in Northern India. The report shows that there are 160 girls on rolls, 75 of whom come from the Punjab, 30 from the United Provinces, 10 from the Bombay Presidency, 1 from Bengal, 3 from Burma, 2 from the N. W. F. Province, 2 from Sindh, 3 from Gwalior and 2 from British Belochistan. The staff consists of 11 teachers of whom 6 are men. This is undesirable. Some old scholars work as honorary teachers, the chief of whom is Devi Lajjyawati, the well-known lady orator who is vice-Principal. The Principal is Shrimati Savitri Devi known all over the Punjab for her sweetness, devotion and piety. There is, however, not a single lady on the staff noted for proficiency in any branch of learning or for all round culture or even possessing a university degree.

This is a desideratum which ought to be supplied at once, for a seat of learning ought to have an atmosphere of serious study, intellectual alertness and research. The financial state of this great institution is far from satisfactory. In the year 1972 the donations received for the general fund amounted to about ten thousand rupees and those received for the building fund to 5,343 and the expenditure was over 24,000. The income from all sources —including fees, etc.—did not exceed a little over 20,000. At the commencement of the year 1973 the Vidyalya authorities had only 3,000 rupees cash in hand.

The building account shows a deficit of 4,500. The estimated expenditure for the year 1973 is 25,000. It is a pity that a useful institution should starve for funds.

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Vidhwa Biwah Kaisa by B. Uma Shankar Kayastha, published by B. Jowala Prasad, Bookseller, Agra. Price 3 pies. It is a worthless tract on Widow Remarriage in doggral verse and ungrammatical Hindi. It is such literature produced by incompetent persons th t brings the propaganda of reform into ridicule.

Urdu.

Mukamal Jiwan Charitra Maharishi Swami Dayanand Saraswati by M. Lakshman, Aryan Preachar. Printed at the Union Press, Lahore, pages over 1200. Price 5 Rs. —Can be had from the governor, the Grukula, Kangri.—M. Lakshman has laid the Urdu-knowing public under a deep obligation by compelling this exhaustive biography of the Master. An enormous amount of valuable information has been carefully digested, systematically arranged and suitably presented. The introduction is learned and the appendices embody valuable critical notes. The book is a reliable encyclopaedia of information about the greatest Sanskritist of modern times and deserves a wide sale.

Domestic Hygiene (in Urdu) by Dr. Kali Charan Dube L. M. and S. (Punjab, D. P. H (London) Health Officer, Benares, Published by Piara Lal Bhargava, Benares. Price 1 Re. Dr. Kali Charan has written an excellent treatire on hygiene. Our people are very deficient even in the elementary principles of domestic hygiene and therefore popular treatises like the one under review written in popular style by experts and written with special reference to Indian conditions are opportune and timely publications which deserve to be extensively patronised by the reading public.

Sanskar Dipka or an Urdu translation of Swami Dayanand's Sunskar Vidhi (Code of Rituals) with copious expositions compiled by A. W. Kalia. Can be had from the Pustak Bh ndar, Lahore. Price Re. 1 and 8 annas.— This book supplies a long-felt want The translation of

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Vedic texts is on the whole accurate and intelligent, although the marginal notes at places leave much to be desired. The book is nevertheless a useful addition to Arya Samajic literature in Urdu and must be read by every literate, knowing Hindu having a desire to realize the sublimity and grandeur of Vedic Sanskaras. Mahatma Munshi Ram contributes a foreword in which he discusses with conspicuous ability the utility of the Sanskaras and Professor Tara Chand, M. A. contributes an informing introduction in which he gives a learned exposition of the philosophy of Vedic rituals.

Shastrarth Samrala reported and published by L. Babu Lal, Arya Sewak, Sirhind, Patiala State, price 3 annas.—It is a full, faithful and accurate report of the discussion on "Idol Worship" held at Samrala between Pandit Purananda, preacher of the Arya Samaj and Pandit Girdhau Acharya Rishi Kula Hardwar. A careful perusal of this booklet clearly shows how untenable is the position of those who seek to prove that the Holy Vedas sanction the worship of stocks and stones—in fact the worship of any created object.

Arya Samaj men Phul aur Tanazat ki vajuhat aur dostana mashwara by L. Behari Lal of Lahore. Price 3 pies.—It is a weak, halting and unconvincing defence of Mr. Satya Dhari a pamphleteer and sump—orator posing as a holy man and philosopher. The whole argument or what passes for argument is special pleading of the most inefficient type.

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THE HUES OF LIFE.

The gaudy hues of life are touched with mystic shades of death,

And joys and griefs are strangely mixt in one sweet fragrant breath,

As the rosy bloom of a bride is seen through the blue of her silken veil,

And her hopes and sighs on her heart blow mild both mingled in one gale.

RAM CHANDRA.

LIFE'S WEAL AND WOE.

Both the songs of weal and the cries of woe from the world arise and they wake the heart,

And the thrills of joy and the chills of sighs from the hearts arise and they shake the heart,

And the dusk and dawn of despair and hope into twilight form and they blend their beams,

On the thorn of hate blooms the rose of love, in its fragrance wrapped on the stem it gleams.

RAM CHANDRA.

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Maharshi Dayanand's Introduotion to the Commentary on the Rig Veda and the other Vedas.

(Translated from the original Sanskrit by Pandit Ghasi Ram, M.A., L.L. B.)

CONTINUED FROM OUR LAST ISSUE.

Praise, prayer, worship of God, Supplication to him and Resignation to his will.

The subject of divine praise was touched upon in the verses beginning with 'Yobhutam cha, etc.' We revert to it here also. Now we take up the subject of prayer.

The following verses *'tejssi, &c.'* treat of praise, prayer of God.

"O Supreme Lord! Thou shinest forth with thy attributes of infinite knowledge, etc., fill me with the light of knowledge unlimited! Thou art of infinite prowess, O Lord! endow me with firm vigour and activity of body and mind (intellect) through Thy grace; O Lord of Supreme might! Thy power is infinite, be pleased to grant unto me excellent power; O Lord! Thou art of moral force (*ojas*) do vouchsafe unto me the strength (born of) truth and knowledge; O Lord! in Thee resides righteous indignation towards the evil-doers, impart by Thy will that indignation to me also! O suffering Lord! Thou art sufferance, enable me to bear pleasure and pain with equanimity. Be graciously pleased to endow me with these good qualities." Yaju XIX 9*

"O most glorious Lord! Make my senses, *e.g.*, the sense of hearing, etc., and the mind strong and healthy.

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* तेजोऽसि तेजो मयि धेहि वीर्य्यमसि वीर्य्यम्मयि धेहि बलमसिबलं मयि धेहि। ओजोस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि॥ यजु० अ० १९ मं० ९

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May it be Thy pleasure to protect us and make us the possessors of all the good things of the world. In Thee are O Lord ! the treasures of the highest wisdom, etc., So will that the best riches such as the glories of empire be for our benefit and enable us to attain them. God commands men to acquire and aspire for these good qualities. O Lord ! may our wishes become always fruitful through Thy grace. May our aspirations to participate in the administration of world-wide empires be never frustrated." Yajur II 10*.

" O God Agni do thou always endow us with that excellent and steady understanding which is constantly sought after by the learned and the wise. Svaha " Yaju XXXII, 14†.

[The author of the Nirukta in VIII, 20‡ makes the following observations on the word 'Svaha.'

"Svaha means that all men should aways employ sweet and mild speech devoted to the good of all creatures. They should utter with their tongue what they feel in their own consciousness. They should call what belongs to them their own and should never claim as theirs what belongs to others. They should offer oblations into the fire after purifying and dressing them properly and carefully."

The next verse contains God's blessing to men. " Ye men ! may your arms and weapons such as firearms, the guns and cannon, bows and arrows and swords, etc.,

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* मर्यादमिन्द्र इन्द्रियं दधतात्वस्मान् रायो मघवानः स चन्ताम । अस्मा कꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिवः ॥ यजु० अ० २ मं० १०

† यां मेधां देव गणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥ यजु० अ० ३२ मं० १४

‡ स्वाहा कृतमः स्वाहेत्येतत्सु आहेतिवा स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुत हविर्जुहोतीति वा ॥ तासामेषा भवति ॥ नि०अ०१ खं०२०

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be very firm and strong and praiseworthy through my grace ; may they bring about the defeat of your enemies and lead you on to victory and may they check the onsloughts of the enemy's forces and defeat and rout them. May your armies be highly efficient (well equipped and well trained) and strong so that your world-wide empire may remain intact and secure, and may your foes, the perpetraters of foul deeds, who oppose you be worsted (in battle). But this blessing of mine descends on those only who do righteous deeds and never on those who are guilty of treachery and injustice." The meaning is that I never bless those who act unrighteously. Rig. I. 3-18-2*.

" O Lord ! render us happy, strong and free that we may entertain high and noble aspirations and obtain most nourishing food. Fill us always with untiring and unflagging zeal to put forth our utmost efforts for attaining the rank of a Brahmana with a view to acquire the knowledge of the Vedas. Make us bravest of the brave and endow with the instincts of a Kshatriya that we may become partners of a world wide empire and wielders of sovereign power. Enable us to make utmost endeavours to acquire scientific proficiency and mechanical skill in the use and management of machines and vehicles that we may do good to all mankind like the sun, the fire, etc., which are serving the universe by supplying it with light and contributing to its welfare. O Lord of righteousness ! Thou art just, make us also lovers of law and justice ; O Unversal Benefactor ! thou art free from ill-will, make us also friendly and devoid of feelings of enmity towards all. So will, O Lord ! that the benefits of good government, good laws and precious things be for us, may we become good Brahmanas and learned in the

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* स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे। युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ ऋ० अ० १ अ० ३ व० १८ मं० २

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Vedic lore, good Kshatriyas and rulers, and good Vaishyas and citizens. We pray and beseech Thee to endow us with all excellent qualities and enable us to realise all our desires and aspirations" Yaju XXXVIII 14*.

"The mind of a man in his wakeful state presides over and exercises masterly control over all his senses and possesses the bright (*divya*) qualities of knowledge, etc. In his sleepy state also it becomes coguisant of bright (*divya*) objects and in the state of sound and dreamless sleep it experiences pure and unalloyed (*divya*) happiness. By its nature it is far-reaching in its grasp and is the light of the senses and brings into the light of consciousness all objects the sun, etc. It is unaided and alone. O Lord ! may this mind of mine—the instrument of thought, always love to dwell on beneficent, desirable and righteous acts and noble qualities." Yaju XXXIV 1.†

The verses of the 18th chapter of the Yajur Veda *vajashcha me*, etc., enjoin that we should surrender all things to God.‡

We should, therefore, as k from God all good objects beginning with emancipation and ending with foods and drinks.

Yajna means Vishnu—the pervader. Shatapatha I 2-13§ God is called Vishnu because he pervades the whole universe. All men should surrender their life to Him. May

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* इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावा पृथिवीभ्यां पिन्वस्व । घर्मासि सुधर्मा मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ यजु० अ० ३८ मं० १४

† यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिव संकल्पमस्तु ॥ यजु० अ० ३४ मं० १

‡ वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे० यजु० अ० १८

§ यज्ञो वै विष्णुः । शत० १।२।१३

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we surrender to God all we have, *e.g.*, our breath (vitality), sight, speech (the senses), mind, *i.e.*, thoughts and knowledge, soul, the qualifications of a Brahma--the performer of Yajnas who knows the four Vedas, the light of the sun, law and justice, happiness, the earth which is the abode, subsistence and support of all, Yajna the ashvamedha, etc., or arts and sciences, collection of praises, the study of the Rigveda the Yajurveda, the Samaveda and (the-study of the Atharvaveda). This is indicated by the conjunction 'cha' 'and'), the enjoyment of the fruits of great undertakings and the results of scientific and mechanical activities, in order to express our gratitude. The most merciful Lord will then give us the best and the highest bliss, we shall be illumined with the light of happiness and shall attain the highest bliss of emancipation. May we be the subjects of His Divine Majesty, *i.e.*, may we never acknowledge any man except God as the king *per excellance*. May we always speak the truth and endeaver with the greatest zeal to do the will of the Lord. May we never transgress His will, but serve Him always with filial love. Yaju XVIII 29*.

Worship.

The following verses lay down that God alone is to be worshipped.

I. "The wise yojins—the worshippers of God, concentrate their mind on and seek union with the omniscient Lord who has made this world and is a witness to the good and evil thoughts of all the jivas and knows all the creatures. He is one without a second, all-pervading and

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* आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पता वाग्यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक् च साम च रथं तरं च। स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट स्वाहा ॥ यजु० अ० १८ मं० २९

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knowledge itself. There is no one superior to Him. To Him the illuminer and maker of the universe should all men, under all circumstances, offer highest praise. In this way will the jivas be able to attain to Him." Rig IV 4. 24. 1*.

II. "God is graciously pleased to direct to Himself the intellect of those who with a view to obtain an insight into the secrets of divine knowledge concentrate their mind upon him with the help of yoga exercises. The distinguishing feature of a yogi worshipper of God in this world is that he realises the self-effulgent God, Agni and instals Him in his soul."

III. Let all men should cultivate such desires as the following :—

"May we, with our inner senses rendered pure by yoga and by developing our yogic powers seek to dwell in the infinite glory of the self-luminous Lord, the giver of happiness, and the indwelling ruler of all that we may attain the bliss of emancipation."

IV. "The in-dwelling ruler of all, the Lord Supreme graciously illumines the souls of yogi worshippers who with the help of yoga exercises worship Him with pure thoughts and love. The most merciful Lord in his mercy reveals his infinitely bright form to his loving worshippers and renders them happy by bestowing on them the gift of emancipation."

V. God promises to the teacher and the learner of worship :—

"My blessings descend upon you when you worship me the eternal Brahma with firm resolve and earnestness of soul. May your fame spread far and wide like that of

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* युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ऋ० अ० ४ अ० ४ अनु० २४ मं० १

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the learned in the paths of righteousness. Those worshippers alone who obey the will of and serve me—the blissful and eternal Lord are able to perform glorious deeds of knowledge and worship and to make happy regions or births their abode. May you the teachers and the learners of worship listen to this carefully. I become ascessible to you only when you worship me in this manner."

VI. "The learned yogins who have obtained clear vision and whose intellect has become pure and clarified and who possess the power of the concentration of the mind seek to control their (*nadis*) the arteries, veins, etc., for the purpose of worshipping God with the help of yoga exercises, *i.e.*, they practise to realise the presence of the Lord in them and perform acts which are consonant with the science of yoga. Such men easily obtain rank among the learned yogins and attain the state of the highest bliss."

VII. "O yogins! always enjoy freely the bliss of communion with God with the help of yoga and the bliss of emancipation and perform acts of worship by meditating upon God in the arteries, etc., which are the seat of *Prana* (vital airs). Having thus purified your internal senses sow the seed of yogic worship, *viz.*, pure and perfect knowledge (*vijnana*) in your causal body the seat of the highest bliss by performing the acts of worship and make yourselves proficient in Vedic learning. You will thus soon have the full fruition of yoga, *viz.*, pure and unalloyed bliss within your immediate reach through the grace of God. Attain the union with God with the help of yogic activities (or faculties) directed towards worship. Verily, these activities are destructive of all pain and full of peace and tranquillity, etc."

[Accordidg to the Nirukta VI. 12* the word '*shrushati*' in the verse means soon and XIII 5§ *ibid* says

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* श्रुष्टीति क्षिप्र नामाशु अष्टीति । नि० अ० ६ खं० १२, द्विविधा सृणिर्भवति भर्ता च हन्ता च । नि० अ० १३ खं० ५

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that '*srini*' is destructive and also a constructive faculty].

VIII. "O Supreme Lord! :may the twenty eight substances, *viz.*, the ten organs of sensation and action, the ten vital airs, the mind, the intellect, the faculty of thought and self-consciousness (Ahamkara), knowledge instinct, body strength be productive of good and happiness through Thy grace. May my days and nights be spent in Thy act of worship. By Thy grace enable me to advance from yoga to kshema and from kshema to yoga (*i. e.*, may I retain what I have already got and get what I do not possess). I always beseech. The O Lord! tohelp and succour me."

The foregoing and the following verses are from the Atharva Veda.

IX. "O Lord! Thou art the Lord and Master of creatures or of speech or of action and by Thy omnipotence and excellence thou surpassest all immeasurably. Thou art the destroyer of all harmful speech and action. Thou art the pervader, and capable of accomplishing all things. May we always worship thee alone in the aforesaid manner."

[The word 'shachi' means 'speech' see Nighantu I. 11 † action *ibid* II. 1 and creatures, *ibid* III. 9*].

X. "God says to men; ye men! know me properly by means of worship and conduct yourselves as befits those who know me). Let a worshipper know this (truth) and say, 'O Lord of infinite knowledge! may I always humble myself before Thee.'"

XI. "Graciously watch over us 'O Lord! We adore thee always. May we always he rich in food and the

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† वाचो नामसु शचीति पठितम्। निघं० अ० १ खं० ११, कर्मणां नामसु शचीति पठितम्। निघं० अ० २ खं० १, प्रजा नामसु शचीति पठितम्। निघं० अ० ३ खं० ६

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glories of the empire. May the true renown born of the performance of righteous, noble and excellect acts be ours. May we never be weak and dependent but be always strong and powerful and may our learning and knowledge be full and complete."

XII. "Thou art, O Lord ! all-pervading, tranquil as (deep) water, the life of life, knowledge itself, the adorable, greatest of all tolerant. Knowing that Thou art such we offer worship to Thee."

[The word 'ambhah' is derived from the root 'Apatri' by adding the suffix 'asun' to it].

XIII. "Thou art, O Lord ! Ambhah (all-pervading, tranquil as deep water, the life of life), self-refulgent, lovably all-bliss, possessed of all the glories of the whole universe and giver of the power of toleration, We offer worship to Thee O Lord ! May we never forsake Thee and worship no one else."

[The word 'ambhah' which has been already explained is repeated in this verse as a mark of veneration.

XIV. "Thou art O Lord ! almighty, omnipresent, infinitely immersed penetrating all objects through and through and vast as space. Knowing that Thou art such we render worship to Thee O Lord !"

['Uru' in the sense of immense, many is well known see Nighantu III. 1.*]

XV. "Thou art, O Lord ! the architect (spreader) of the entire universe and the noblest of all ; thou knowest the universe in all its multifariousness, thou seest all and enablest all to see and all men try to obtain a vision of thee. We offer worship O omniscient Lord ! to Thee who art of such a form."

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* उरु इति बहुनामसु पठितम् । निघं० अ० ३ खं० १

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XVI. (This verse is capable of several interpretations. Tr).

"1st. The learned yogins, unite their soul with the omniscient Lord who knows all things or men and the universe fully, who injures none and is merciful, who is the greatest of all and shines with the light of bliss. They shine with the light of the highest bliss and becoming refulgent themselves dwell in him who is the light of all."

['Arusham' comes from the root 'rush' to injure].

2nd. "All the worlds and all the objects are subject to the force of attraction of the sun, who is a hell of fire and moves himself and imparts motion to others. All are beautified and shine with his light in the bright sky."

3rd. "The worshippers who unite with the self-refulgent Lord their breath according to the methods of yoga for controlling it shine in God with the light of the bliss of emancipation the breath makes all things known, has its seat in the vital parts of the body and is the cause of the growth and developmeht of all bodily organs."

[The word 'tasthushah' means man. Nighantu III. 3, and 'bradhna' means great. Nighantu III. 3. The Shatapatha takes the words 'bradhnamarusham' in the sense of the sun. XIII. 2. The Prashnopanishat question 1. verse 5, calls 'prana' by the name of 'aditya.'*]

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* मनुष्य नामसु तस्थुषः पञ्चजना इति पठितम् । निघं० अ० २ खं० ३ महत् ब्रध्न महन्नामसु पठितम् । निघं० अ० ३ खं० ३

असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा आदित्यं युनक्ति सर्वस्य लोकस्य समृष्ट्यै ॥ शतपथ कां० १३ अ० २

आदित्यो ह्वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्त्तं चा मूर्त्तं च तस्मान्मूर्त्तिरेव रयिः ॥ प्रश्नोपनि० प्रश्न १ मं० ५

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There is no one greater than God. Hence 'bradhna' has been taken to mean great in the first interpretation (according to the Nighantu). In the second interpretation it has been taken as the name of the sun according to the Shatapatha and in the third interpretation it has been rendered as breath according to the Prashnopanishat. 'Bradhna-arushan' occur as the names of horse also in the Nighantu but that meaning is not applicable in this Mantra since it would be opposed to the sense assigned to it in the Shatapatha and to the root sense and also because one word have many significations. *

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* १ युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः। विहोत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥ ऋ० अ० ४ अ० ४ व० २४ मं० १।१

२ युञ्जानः प्रथमं मनस्तत्वाय सविताधियम्। अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत्॥२॥

३ युक्तेन मनसा वयं देवस्य सवितुः सवे। स्वर्ग्याय शक्त्या॥३॥

४ युत्वाय सविता देवान्त्स्वर्यतोधिया दिवम्। बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥४॥

५ युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः। शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः॥ यजु० अ० ११ मं० १।२।३।४

६ सीरा युञ्जन्ति कवयो युगा वितन्वते पृथक्। धीरा देवेषु सुम्नया॥ सृण्यः पक्वमेयात्॥ यजु० अ० १२ मं० ६७।६८

७ युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेहबीजम्। गिरा च श्रुष्टिः सभरा अस्तो नेदीयइत्।

८ अष्टा विंशानि शिवानि शग्मानि सह योगं भजन्तु मे। योगं प्रपद्ये क्षेमं च क्षेमं प्रपद्ये योगं च।

९ नमोऽहो रात्राभ्यामस्तु। ९ भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरितित्वोपास्महे वयम्।

१० नमस्ते अस्तु पश्यत पश्य या पश्यत। १३ अम्भो अरुणं रजतं नः सह इति त्वो पास्महे वयम्।

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Prof. Max Muller interprets ' bradhna ' as horse in his English translation of the Rigveda. It is grounded in error. Sayanacharya in his commentary on this verse takes this word to mean the sun and so is correct in one respect. But we do not know where prof. Max Muller got his interpretations in the sky or in the antipodes. It appears that it is a creation of his own imagination and consequently of no authority.

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११ अन्नाद्येन यशसातेजसा ब्रह्म वर्चसेन। १४ उरु पृथुः सुभूर्भुव इति त्वोपास्महे वयम्।

१२ अम्भो अमो महः सह इति त्वोपास्महे वयम्। १५ प्रथो वरो व्यचो लोक इति त्वो पास्महे वयम्॥ अथर्व कां० १३ अनु० ४ मं० ४७-५३

१६ युञ्जन्ति ब्रध्न मरुषं चरन्तं परितस्थुषः रोचन्ते रोचना दिवि॥ ऋ० म० १ अ० १ व० ११ मं० १

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WAS KAPIL AN ATHEIST ?

(*By Chamupati, B. A., Gurukula, Multan.*)

Western scholars refer to Sankhya as an atheistic system of philosophy, in which the existence of God, if not totally denied, is studiously ignored. Among the 25 entities, enumerated as components of the universe, the name of an all-controlling God-head is omitted. Sankhya means enumeration, and the enumeration given there must be exhaustive. Why then this omission?

The object of the present article is to refute the above statement, and to prove what Lord Daya Nand avers in his introduction to the Light of Truth (सत्यार्थप्रकाश) that *rishis* always thought one way. Their systems, instead of proceeding on divergent lines, converge to the same point. In them are depicted six different phases of the Universe, which do not contradict but supplement one another. The great success of these eastern seers, and this is not an unimportant one, lies in the fact that each sticks to his own province, whereby their philosophies do not overlap. There is, nevertheless, enough common ground, on which the bold seers meet and hold their heads together.

Was Kapil an atheist? The western says, yes. Leaving all other evidence out of court as irrelevant, we shall depend for our inquiry on Kapil's own vision (darshan) in which the very soul of the seer lies reflected.

Objection may be made to this procedure on the ground that Sankhya, as we have it, is not Kapil's. That alterations were, from time to time, made after the death of the founder, or that the aphorisms in their present order were arranged at a subsequent date, may be at once conceded. But from what other sources to judge the original views of the founder, confuses not only us, but our adversaries also. The book in our hand being our only authority, the evidence it gives must be accepted as

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final. The sutras, again, that we shall quote, are so intertwined in their meaning with the rest of the text, that treating them as subsequent interpolations involves, on the face of it, an untenable position.

First as to the enumeration.

As stated above, Kapil reduces the whole Universe into twenty five entities. The names of these entities follow:

1. **प्रकृति** or matter in undifferentated state, cosmos.
2. **महत** or intellect (mind)
3. **अहंकार** or ego.
4. **पंचतन्मात्रा** or five essences.

9—18 **उभय इन्द्रिय** or ten organs of sense.

19—23 **स्थूल भूतानें** or five elements.

24. **पुरुष** or spirit.

The reader will observe that the entities named are twenty four though in the *sutra* the total is definitely stated to be twenty five.

इतिपञ्चविंशतिगणः ।

How to fill the twenty-fifth place is an enigma, Vijinan Bhikshu, the well known Sankhya commentator, takes in **मन** or mind as the eleventh organ of sense, and thus completes the number. In a subsequent *sutra*, however, **मन** is treated as a synonym of **महत्** already named in the analysis. The supposition of Vijinan Bhikshu, therefore, falls to the ground. The entityin reality omitted is Ishwar. If the word **उभयं**, which precedes **इन्द्रियं** in the analysis above quoted, be taken to mean **मन** (mind) according to sutra **'उभयात्मक मनः'** then we shall interpret **पुरुष** (spirit) as both Paramatima and Atma. These two are not separately named, as **पुरुष** implying a non-material entity, includes

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both God and soul, one the higher, all-pervading, the other, lower, limited, spirit.

In this way is answered the principal argumemt of our antagonists, namely, the argument of omission. But there corps up another, and that, according to our adversaries, a positive proof of the atheism of Kapila. Sutra 92 of Sankhya Shastra **ईश्वरासिद्धेः** admits clearly the indemonstrability of the existence of God. What more conclusive than this ?

Let us examine the aphorisim in the light of the context. Immediately above is given the definition of Direct Perception **(प्रत्यक्ष प्रमाण)** which consists in gaining knowledge through the senses and **ईश्वरासिद्धेः** is mentioned as an exception to the rule. The existence of God does not come under Direct perception. Kapil admits this, and theists believe it. We are at a loss to understand, how from this simple sutra the conclusion is drawn, that Kapil does not believe in God.

Till now we have been acti g on the defensive. The two most potent weapons, in the hands of our opponents, have been wrested. That Kapil is a declared atheist is disproved, that he is decidedly a theist will be proved further.

Towards the close of the first chapter of Sankhya Shastra, Kapila establishes his theory of the reversion of liberated Jivas, and proceeds forthwith to show, how the Liberator, under whose divine dispensation salvation is attained, is distinguishable from those who are liberated.

व्यावृतोभय रूपः १६०

He is distinct from (Jivas) in both these states (namely, transmigration and salvation)

साक्षात्संबन्धात् साक्षित्वं ।१६१।

He is (an impartial) observer (of what the Jivas do) such being His unmistakable relation (with them.)

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नित्य मुक्तत्वम् । १६२।

He is ever free.

औदासीन्यम् ।१६३।

He is free from attachment.

उपरागात्कर्तृत्वं चित्सानिध्यात् चित्सानिध्यात् ।१६४।

Though free from attachment He is Creator being (infinitely) close (to matter).

The last sutra demands a little comment. Herein occurs the word कर्ता or Creator which clearly cannot refer to the Jivas that have obtained salvation, for even according to the so called atheistic system of Kapil, souls have no part in the creation of the universe. But how does God create it? Does He move and act? Does He with an invisible hand put block upon block, and rear up an edifice of infinite beauty? Not so. Such an assertion would be contrary to the spirit of the Vedas, before whose authority Kapila, like all other rishis, bows in reverence. The Omipresent can not move; for motion is in distance and the All-pervading, All-covering knows no distance. His presence, His contact, His control is the prime mover, the original originator, the primeval cause of this whole living panorama. How else would dull, lifeless matter evolve out of itself a structure so complete, so stately intelligently designed?

Was Kapil an atheist? We ask the western again. Does he say 'yes'? A feeble 'yes'? Let him study the following sutras.

सहि सर्व वित्सर्व कर्ता ।२६७।

He alone is omniscient, omnipotent.

ईदृशेश्वर सिद्धिः सिद्धा ।२६८।

Such existence of God is proved. Place the last sutra in a line with the one adduced by our friends above ईश्वरासिद्धिः Both are true in the places they occur. Our mistake lies in divesting them of the context, which leads us into a false interpretation.

God's existence is proved, though not by direct perception. Kapil admits it and theists believe it.

Was Kapil an atheist?

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A PLEA FOR SWADESHISM.

(By Mr. Sankar Prasad Nanavati.)

"Industries could never be introduced in India till they were protected, not only from foreign countries, but from ourselves too."

Sir Guildfor Molesworth.

Ever since an assassin's pistol kindled the flame which set Europe ablaze, the cry of the "veiled seditionists" or the "disappointed place-hunters," as the early congressmen were called, for the industrial regeneration of India, has gained life and the question has been fairly well handled in the press and on the platform. We can say with Babu Bepin Chandra Pal that Providence seems to work His purposes among men far more frequently and extensively with unconscious than with conscious human instruments and accordingly Lord Curzon's partition of Bengal gave rise—of course, contrary to his Lordship's expectations—to the boycott movement and inspired us with more zeal for swadeshism than the writings of even Naoroji or Digby—no disparagement to them—had ever done. But, as usual, our soda water bottle enthusiasm was calmed and it needed some terrible shaking to be roused from its deep sleep. The present war gave that terrible shaking, roused us to a sense of our industrial helplessness and laid bare in all its nakedness the grim, horrible spectre of poverty in which our masses are sunk.

The painful story—painful because it is now a hideous mockery—of India being once industrially great and of her supplying the markets of Europe with her handloom manufactures which were a marvel of splendour and artistic perfection and which adorned the drawing rooms of the nobles and peers of England has been too often repeated in and out of season; but ever since the East India Company became a political power in India, her fate was

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sealed and India's industrial greatness became a thing of the past. The steps taken by the East India Company to reduce India to its present position—and that could have been done only by reducing India to the level of a merely agricultural country producing raw materials for the consumption of foreign manufacturers—can be best described in the words of that noble and self-less worker in the cause of India-Gopal Krishna Gokhale. In his words "The early days of the East India Company's rule were as bad as bad could possibly be from the standpoint of India's industrial system. Deliberate steps were taken by the company to destroy the industries of the people and to make room for western manufacturers. This has been acknowledged by English writers themselves.....The object aimed at by the East India Company was to reduce India to the level of a merely agricultural country producing raw-materials only without factories to manufacture the same. This was the first stage in our industrial decay. The second stage began when England forced upon us the policy of free-trade." In other words to quote Mr. Wilson, "The British manufacturer employed the arms of political injustice to keep down and ultimately strangle a competitor with whom he *could* not have contended on equal terms." (The italics are mine). Had it been otherwise, it would indeed be astonishing that industries that could have flourished when the country was rent asunder by civil wars should have died when peace was restored and that India the "droppings of whose soil" fed distant nations in the eighteenth century should be the poorest country in the world at the end of the nineteenth!

Coming to the second stage, "when England forced upon us the policy of free trade" the well-known saying --One man's food is another man's poison—has been wilfully forgotten and the interests of India have been sacrificed at the altar of that uptil-very-recently impenetrable fortress of Cobdenism—Lancashire, thus giving her an opportunity—which she no doubt seized—to earn the

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unenviable honour of reducing 109 million people of this country to their present state. "Free Trade! Fair play between nations! What fair play in trade there can be between bloated capitalist England and impoverished India?" But not content with it, when cotton mills began to be started in this country the British Parliament once mere sacrificed India at the altar of Lancashire and "under a liberal administration unblushingly imposed" a countervailing duty of 3½ p. c. upon Indian manufactures. But supposing England was actuated in all this by motives of self-interest—and, after all it is a human weakness—still what should we think of a policy that allowed the bountyfed trash of Germany and Japan to overflood the markets of India—thus sapping the very vitals of Indian industrial life? Would Germany have ever been able to carry on this prolonged war in teeth of the blockade of her coasts without the money silently though neverthless surely amassed by her by years of unrestricted foreign trade? Had India been rich would she not have helped England much more than she has already done inspite of her poverty? But let by gones be by gones. Young India is ready to forgive all this—though never to forget—if she is dealt with fairly at the termination of this war. Absolute Fiscal Autonomy alone will satisfy her Nowadays it has been almost a fashion to say that as a *reward* for the services India has rendered in this war some concessions ought to be made to her; but, be it remembered, young India craves for no boon. What she wants is that *in recognition of the services she has rendered in this war and as a practical token of it, the injustice hitherto done to her should be remedied.* The fear felt in some quarters and voiced by Mr. Chamberlain that "left to themselves, Indian representatives would establish a system of pure protection directed as much against England as against any other country in the world" is unfounded though it should not be forgotten that young India will deal with them in the matter of tariffs as they will deal

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with her. In the meanwhile, however, in swadeshism alone lies our salvation for, to quote the late Mr. Dutt, "The Swadeshi movement is one which all nations are seeking to adopt in the present day. Mr. Chamberlain is seeking to adopt it by a system of protection. Mr. Balfour seeks to adopt it by a scheme of Retaliation. France, Germany, the United States and all the British Colonies adopt it by building a wall of prohibitive duties. We have no control over our fiscal legislation, and we adopt the Swadeshi scheme, therefore, by a laudable resolution to use our home manufactures as far as practicable in preference to foreign manufactures." The only appreciable difficulty in the practice of Swadeshi is due to the fact that Swadeshi goods are not to be obtained as easily as foreign goods and it is only after considerable difficulty in the shape of wandering from shop to shop and wasting a good deal of otherwise precious time that we come across a shop that has Swadeshi goods for sale, and that too not everywhere. If, therefore, our merchant princes in towns can be induced to open Swadeshi stores and the village merchants made to find a place for Swadeshi goods in their shops, the problem would be very nearly solved. Our villagers buy any goods that are available at the village shop and therefore if only Swadeshi goods are sold at that place, we shall find a considerable market for Swadeshi goods and our infant industries would receive the much-needed help with a protective tariff. If this could be done, we shall have made a considerable advance in the practice of Swadeshi—although unconsciously on the part of the masses—and we shall soon cease to be, in the trenchant words of the Grand Old Man of India, hewers of wood and drawers of water.

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JAPAN AND INDIA—A MID-NIGHT SERMON.

[*By Biswa Nath Mukerjee, L. M. S., Asstt. Editor, Hindu Spiritual Magazine.*]

At dead of night India knocked at the door of Japan. Out came the noise, " Who is outside at such a late hour of the night? " India meekly answered, " Excuse me please, I am your old, forgotten sister, India."

Japan.—Why are you here in this gloomy darkness of the night ? You had better come to me at the dawn of day.

India.—You are quite right, but pray, to me the dawn of light is at a great distance off, so I could not keep up patience.

Japan.—But you see, unless you come at the proper time, I cannot help you with what you want. If you want my assistance come in light and not in darkness ; for the very darkness of the night may frighten you away from your object.

India.—How can I come to you at day break, for that is still a long and tedious time for me to come, and because if I come to meet you then, the world may catch sight of me ?

Japan.—What a pity ! My dear sister, really, it is to be regretted that you being the most hoary and enlightened of all of us, display here a want of discrimination.

India.—Why, I want that I may finish my work before the morning comes, so that I may perform my duty and still may not be required to mix with the rest of the world, nay, even not with you, to others' knowledge.

Japan.—I pity you madam, I am rather surprised to see that you are so behind-hand of the time, as not to recognise the real situation of the world to-day. You must know that the PRESERVE of the poor has created the

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night for rest, and so, He had enveloped it with darkness, for it is a hindrance to all active duties of life. Shake off your lethargy, and come to light if you are to work hand in hand with your other sisters—the United States of America, England, France, Italy, Germany and others and see how they are working in the light and reaping the advantage of their activity. Make it a rule, not to work while it is time to rest, and to rest while it is time to work. If you do this, you fail to appreciate the true value of the time at your disposal. You violate the laws of nature that govern the physical universe and thereby reduce you to a physical wreck, and consequently of no use to the world.

India.—What to me, if I become an invalid physically ? I shall be able still to preserve my philosophy and religion, the two things for which I am so much respected by the rest of the world.

Japan.—I do not say that you should forget your philosophy and religion, but I tell you the way to improve it. I, too, have my religion and philosophy, though much inferior to yours, but, without boasting of what I have I try my level best to improve them, either by additions or by alterations as necessity may demand. My advice to you is that you must not read your philosophy in the gloominess of the present night, but read it in the bright light of the next morning. Then, perhaps, you will be able to search out much that escaped your notice, in the darkness of the night, and thus make you understand your religion and philosophy with better judgment and greater precision. You know, the night and day are not the same thing, if you sleep all the day and night and also work throughout the night and day, in both cases there is fear of your losing health. In the same way, if you make a monotonous use of your religion or philosophy or totally neglect them, it is possible that you may lose your nationality. I am a great nation, for I am well acquainted with the above rule.

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India.—Well, my dear sister, Jap., please tell me the history of your greatness. I have a great curiosity to hear it. I very often hear people say that Japan has been able to reach the zenith of her progress, only through the mercy of Europe and America, and also that she has been great, because she has imitated these two continents *in toto*.

Japan.—Nothing is farther from the truth. I have copied them, but with a keen sense of mingled conservatism and liberality. I shall ask you to do as I have done. As I think your case is almost the same as mine. But yet I do not want that you should be an exact facsimile of mine, because as is the rule of God, no two similar things can exist in this world. Though you live in the East and I, too, do the like, it is not possible that your surroundings will be the same as mine and that we shall resemble each other in every phase of life.

India.—I see you seem to have a judicious brain. Very well, let me hear more about you.

Japan.—The first thing that makes me great is that I have the knack of making everything my own and remodel it on my own plan of life. Secondly, I hate to be conservative like you. But remember that I have already told you that I do not think it necessary to do away with the manners and customs of my forefathers in totality. I preserve very carefully those which befit the present, and reject those that have grown too antique to suit our new surroundings.

India.—Please tell me how you have achieved the miraculons progress within 50 years, which we, inspite of our enlightened Government of the British people, have not been able to achieve in 150 years.

Japan.—I am sorry, that you are again and again putting me the same question. I have already described you some of the causes of my greatness. I have also said

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why you do not progress. Very well, I shall just let you know why the civilised people of England could not help you so much as could be expected from them. First, because the idea of bringing you in line with England and other parts of the world has not occurred to you as yet. Secondly, because of this weakness on your part England, and for the matter of that, the whole civilised world, has been placed at a disadvantageous position to understand the people of India. Your success depends on you and not upon England. She is more a tool or an instrument in your hands. Unless you learn how to use that instrument how is it possible for you to avail yourself of it?

India.—Please show me by quoting an example from your life how the idea of bringing me in touch with England is possible,

Japan.—Let me hold before you a practical example. Suppose I give you a piece of guinea to use in your fingers. I think, you will not be able to use it unless you change it into a ring. So, England will be of no use to you, unless and until you make her your own, *i*, *e*., to adopt her to suit the present conditions of your life. But I shall warn you again and again against the danger of your conversion into an England, because that will only help you to lose your own identity, and your light and culture will disappear from the face of the earth for good and ever. For then, you will be pained like the finger of that man, who not knowing how to make a ring of a guinea cuts his finger and makes a circular end of it to place the guinea upon. Still you are attempting to do that foolish thing. You want to be a second England in India. We always think it our supreme duty to keep ourselves in constant touch with other parts of the world, but we think it beneath our dignity to borrow outlandish ideas and methods for their adoption in our country. For we have known it long before China and Persia could show us from their own examples. China with the help of a few of her insuffi-

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ciently educated sons, I shall call their education insufficient because those of her sons, who brought about a revolution in the country knew very little of their own people—proclaimed by beat of drum among the people that the present king should be compelled to abdicate the throne and that a new Government on the lines of the United States of America should be brought into existence in the country. But those young hopefuls of China never took it into their heads that their country was not yet ripe for a Republican Government. Their shortsightedness created a civil war in the country. The country began to tremble in the balance and at a time her very existence was threatened. Fortunately, the king was very mild and so retired after a short struggle. Now China thought that she was free from all troubles, but lo! after the retirement from the war when her people were at leisure they looked into their treasury but to their great sorrow and disappointment found it nearly used up. China ran into a heavy liquidation and great consternation and dissatisfaction prevailed in the country. A civil war broke out for the second time, Dr. Sunyet Sen and his fellow conspirators had to fly for their lives and hide themselves in the dark corners of the country.

Mr. Yiang Shikai, the ex-Prime Minister and the President-elect of the New Chinese Republic, however, was a man of parts and foresight and so anyhow managed to save the country from crumbling into pieces. China has not recovered from the after-effects of the war as yet. Now let us take up the case of Persia. She has a long history of her parliamentary career. While, yet the time for a representative Government like that of England or Russia had not come in Persia she was one day allured into the hope of a great future by the establishment of a parilamentary Government in the country by some of the great European powers whose name I do not think it necessary to mention here. These European powers, who well knew the sad consequences that were to follow the

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inauguration of such a Government on the uncongenial soils of Persia, held out high hopes to her, assured her of great success and told her that it would be their constant duty to carefully watch her progress and take great interest in it. But, despite all their fond assurances, the inevitable took place. Persia had already played into their hands and they never scrupled to make a scape-goat of her. Her very integrity, which had obtained assurances of protection at their hands began to tremble in the balance. For some time the very existence of the Empire had become impossible. The less educated people of the country took advantage of this opportunity, committed raids upon the simple-minded citizens and foreigners and thus rendered the country quite mutinous and disorderly. One of those powers which had assumed the onerous duty of the so-called arbitrators of Persia's fate began to favour her with the latter's extension of dominions towards the Persian Home. When it was called upon to explain her conduct to the world of Justice by a third person, it accounted for her commercial interests and the safety of Persia from a financial bankruptcy as the reasonable grounds of its actions. However, that benign ruler under whose protection the Providence has put you condescended to look after the interests of Persia. Mr. Schuster, the Financial Minister of Persia, to whom she owes much and who if given opportunity was able to resuscitate the Persian integrity sooner than any one else could do, was dismissed the service without any rhyme or reason most probably to satisfy the demand of Russia. The Englishmen at Home who seem to be full of the milk of human kindness were appealed to. Sir Edward Gray, the Foreign Minister, whose sympathies were greatly worked up tried his utmost to settle the matter up, but at last he found it a difficult task to cope with. So matters were left where they were and they still do not indicate any sign of a promising future. This is the pitiable history of Nadir Shah's Persia, and I quote

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it to you, in the hope that you may save yourself from her faults. So you see, if you copy, you must be responsible and foresighted in your imitation. I also tell you all this, because I know that there are two classes of men in your country, whose propensities are inclined in two different directions, *i. e.*, one of them wants to remain in tact without bothering itself about what is taking place in this broad field of the Universe and the other demands a wholesale change to Anglicising. But my dear sister, you should know that both of them are fatal measures for you. Still your people are so short-sighted that they have blindly allowed them to prove very strong baits for their premature brain and aspirations. I warn you in the nick of time and wish you to follow a middle-course like myself, even I do not want that you should follow me *in toto*, for even that is injurious to your national growth.

India.—Useful instructions indeed. But please, can you point out in detail the defects in us that are throwing obstacles in the way of our national improvement? Also, please, can you show for my edification the things and occurrences in our everyday life that go to prove that really we do things as you complain of.

Japan.—I shall be only too glad to tell you all that you want. I shall quote instances from your private as well as public life and show how you lack the spirit of true nationality in you. In your country there is much loud talking, but little practical doing. Remember, how you were fired with a very lofty ambition in the first flush of Swadeshi. But we know that your Swadeshi would not prove so successful as you wanted it to be, because it had no foundatioa in the hearts of your common masses. The partition of Bengal had only affected the people of Bengal and, moreover, only the educated classes were alive to the inconveniences which it was likely to bring in its train. When the so-called leaders of your people went to preach the gospel of Swadeshi in every village and hamlet in the interior of Bengal, they met

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with a serious opposition from the common people. They would not listen to the preachings of your leaders, because, they thought, as every person of your country thinks, that something selfish had underlain their motives. They would not cease buying the foreign goods. They refused to cease eating 'Karkach' salt and wearing and using British-made clothings and dressings. Moreover, your leading people did not know what was the right way of inducing the masses to do things after their own hearts. Some of them, of course the younger ones, went so far as to threaten the unwilling public with heavy punishment in the event of their failing to meet the former's undue demands. On some occasions they even practically beat and insulted the people, who ventured to buy the foreign articles in the face of repeated threats and warnings. A handful of your youngmen, though well-educated in English language and history, thought that the time of Guy Fawk and his fellow conspirators had come, and so they began to make noise and disturbance in the country. They threw bomb-shells upon the officials and police, whose only fault was that they tried to put down the rebel and bring peace and calmness in the land. I do not say that your leaders were at the root of the trouble, but I cannot help saying frankly that their methods of agitation were imbibed by these young-and-yet-premature minds, for whom the imitation proved fatal and in their hands the innocent agitation for boycotting British goods took the violent shape of killing and murdering the British people. Your enlightened demagogues entered a strong protest against this horrible movement. But all their efforts to put a stop to it by means of scolding and chastisement through the columns of newspapers, (because none could trace out the real culprits), proved futile. At last, the Government had to take strong measures to stifle this pernicious behaviour of your fanatical youngmen to death, but it has not been so very successful due to certain causes, which I must explain to you below.

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Firstly, they are so violent upon Englishmen, because, they are under the belief that the English are trying to grow Manchester, Liverpool and Lancashire rich at the sacrifice of India and as this thought has been borne out by the speeches of Mr. John Bright and his colleagues, their agitation remains quite unabated. The speeches of Messrs. Gladstone and Bright are a very agreeable mental tonic for the young Indian student, but the strong agitation of Swadwshi had helped your youths to lose their wholesomeness. They failed to utilise the speeches as a man with a cool brain could do and hence the bomb-case, dacoities and many other mild sorts of agitations.

God knows, whether Mr. Bright is right in his saying or not, but it is doubtless that England is to a large extent responsible for the premature death of the Indian trade. But as a well-wisher and counsellor, I shall ask you to put a stop to your diabolical enterprise. You know it is foolish to do a thing in the heat of the moment. Moderate your anger, my dear sister, and try to gain your purpose by fair and not by foul means. Undoubtedly, England will be censurable in the eyes of the whole world, if she refuses to grant you the privileges which you beg of her and which seems to be consistent with reason. If you are able to keep your brain cool in the hours of danger there is every probability of your success at last. There is no sin if you are fired with the passions of making your country great. That is no sedition even. But only see that you do not lose the balance of your mind, and thereby be an object of unrest and dissatisfaction in the country. My sons never do that. See, when my husband, the Mikado ordered that all people irrespective of caste and creed will have to obey him and have to sink in their differences in religion, we at once responded to his call. My sons at once made up their minds that from that time onward they would listen to whatever he would say and subordinate their religious passions to their national glory. Had it not been the case, we would never have come off with flying colours

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in the Russo-Japanese War and made us an object of admiration to the rest of the world. Your wish to be as great as myself is very strong

I know that well. But it is my desire, too, that I may learn your philosophy, as regards religion we are indebted to none, but yourself and China.

There is a good deal of difference between you and myself so far as religion is concerned but that I do not not want to discuss here. I put it off for a discussion afterwards. Let me say something about the unrest in your country and how to remedy it. It should be a lesson to you as well as to your Government. I have already told you the first cause and I shall new tell you the others. The second thing that is putting a spoke in the wheel of British measures for suppressing sedition in the country is that knowledge of the British people regarding India is very little and either the attempt on their part to know you at first hand is so fervid, nor their treatment to you is so admirable. If all British rulers of India were of the heart of His Majesty, George V, or would have been able to make a study of the Indian people as His Excellency Lord Hardinge has been there would have been an end of the Indian unrest and dissatisfaction up to this time. Those Anglo-Indians, who are nothing more than birds of passage are doing great injury and mischief to you as well as to the British Government. They are creating misunderstanding between you two, though, much to their own ignorance. They make efforts to show their inconvenience and piety by posing themselves to be the champion of your Government's cause, but little do they think that the Government does not stand in need of their help, as they themselves know next to nothing about the realities of the Indian people and in their effort to guide the Government they attempt that wonderful feat of a blind man leading another blind man.

But praise be to your Government that it often turns a deaf ear to such foolish and inconsiderate suggestion,

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because though it itself known very little of the people over whom it rules ; it never pretends to know much. It is always trying its best to get the first hand knowledge of India though it has not been successful as yet. There is one thing that may solve out the difficulty into which your Government has fallen and that thing is a better understanding between the rulers and the ruled. Certainly, if all the officers of the Government were as kind and social as your present Emperor and late Viceroy are, this object should have been long accomplished. India is not as it was half a century before, so there is now want for officers with a larger heart and greater intellect snd foresight than those who have been sent up to this time. Now you have successfully passed your school examinations and you are stepping into your college career, so it is reasonable that you should now stand in need of professor, whose knowledge and tacts must be better than petty school masters. And as in consequence of your having undergone years of training in school, you are now much more free from learning things by rote than at school and your college professors must have greater faith in your intellect than in your memory. They must unlike the school teachers, give you opportunity of understanding things for yourself ; for you are no longer a girl and no longer stand in need of their constant coaching but you have now grown into a fine and judicious lady and must be given better opportunities of bringing your intellect into constant play. A veteran Professor will let you do that. But if school masters were to officiate as professors, everything will be disorderly because as school masters and due to the habit of rebuking and scolding school boys for not preparing their lessons they would try to experiment the same thing upon the advanced students of the college and thus will run the risk of incurring their displeasure. Every one with common sense knows that a lower class teacher of the school is quite unfit to teach a young man preparing for his degree. The same is the case with you. It is high time that the British Government should look to

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this fact. Moreover, your sons have been brought up and educated under the British school, so it is their duty how to meet their demands, as the high aspirations and desires with which your people are ispire l are nothing but the Englishmen's own creation. If there lived any people more civilised than the others, it is undoubtedly the one under whom the Arbitrator of Human fate has placed you. But, also, things promised to you have been slow in their coming, and the promises held out to you by Her Majesty the late Queen Victoria in the year 1858 after the bloody and inauspicious mutiny, and reiterated by His Majesty, the late King Edward VII, with a few exceptions still remain only a scrap of paper. I do not say that the efforts to materialise them into practical doing are wanting, but I think, it will not be unjust to say that the process of materialisation is slower than proper. This idea of paining the heart of the people and I hope, a ready step towards the fulfilment of the promises will at once do away with much of the dissatisfaction that prevails in the country. But I must tell you to warn your sons against the danger which they will have to meet, in the event they do not try to regain the coolness of their brain and do things loyally and lawfully. But, I must say that it lies as much in the power of Government to do away with the unrest, as it lies with your sons to kill it in the embryo.

Your Indians are proverbially loyal. Your loyalty and love for the king is quite genuine. I can boldly say that you are inferior to none in this world so far as your loyalty is concerned. It is very easy to make you more loyal if the causes of unrest are discarded, and the remedy for this lies partly with you and partly with Government. I know an instance of your loyalty. In the year 1911, when the Imperial Coronation was to take place at Delhi and His Majesty was in India, your sons were so very pleased and so full of Divine ideas of the king that some of them even worshipped him from a distance with flowers and

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sweets, as they would do to their household gods and goddesses. I am sorry that brands of disloyalty are even essayed to be stamped upon them by those materiastic Western minds, for whom the study of the Pscycology of Indian loyalty must be something more difficult and unintelligible than Greek or Hebrew to a foreigner. But one thing must be said India has been condemned as disloyal for the shameful and cowardly actions of a handful of her sons. My dear sister, go and preach before your people that for a few men out of 300,000,000, you are going to lose your good name of "being loyal." Tell them to stop their dastardly actions and to efface from the history of your life the stain of disloyalty. So, the present war is bringing you praise from every part of the world, your men are fighting bravely and loyally for the protection of the Empire and His Majesty.

It is doubtless that this war will bring better things for you. This is the first time that your sons are fighting in the European quarrels unmindful of their own interests and pleasures and with the idea that the success of England in the war means something more than a success to them. But one thing that seems curious and unprecedented to me is that not only the men abroad are making a display of disloyalty, but your young men and leaders of public opinion in India are ready to volunteer their services, some of them have already volunteered their services, in the capacity of soldiers or in other ways which they might adopt for the safety of their king and country. They have formed themselves into ambulance corps societies, and double-companies and have sent men, medical and others, to the front for backing His Majesty's army in the fight with the enemy. An admirable thing indeed! But one thing must be said. Why not listen to what young India says now? Perhaps this is the best opportunity of annihilating the sedition in India. The whole of India is awakened to the danger of this war, so her people are expressing their desire to fight with the enemy: if necessity

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demands it, and they are willing to die for their king, if they are only trusted to do so. While the whole British Empire is crying for being allowed to be sent to the front, why should not India cry? She is in no respect inferior to other parts of the Empire, simply that her children are black, while others are white, but that should be no consideration when responsibilities are taken into account. Moreover, while India has to pay no less even more than the colonies, it remains a mystery insoluble, if she is held back from going to the front in larger numbers, and fight and die for the king and country. Let India be listened to and let the people of England make much more of the Indian loyalty than has hitherto been done. It may be suggested that India instead of joining the war may contribute to its funds, but that is not advisable on two grounds. First, she is too poor to do so, and secondly, if the rest of the Empire is represented in the war by its volunteers and private militias it will be a great shock to the Indian people and they will be cut to the quick, and their genius and capabilities of which, no doubt, England has been the father, for want of proper use may deviate from the right path, So, here is opportunity for the British Government to put a stop to so-called unrest in the Indian people. I hear, that your Viceroy and the Secretary of State for India have been appealed to, though matters do not look up so promising, let us hope that after a mature thought upon it the matters will come a right.*

* This article was written before the Defence of India Act was passed.

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THE BHAGAVAT-GITA OR THE WAR SONG OF THE MAHA-BHARAT.

(EXTRACT FROM VOLUME II OF THE PERMANENT HISTORY OF BHARATA-VARSHA.)

By K. Narayana Aiyar, B.A., Superintendent, H. H. the Maharajah's School of Arts, Trivandrum.

Preface.*

The world-known Bhagavat-Gita belonging to the ancient sacred literature of the Hindus, is invariably understood as forming part of the Great Epic the Itihasa named "The Maha-Bharata." This Gita appears in the Bhisma-Parva and it is introduced in connection with the description of the great battle fought at Kurukshetra, between the Pandavas and the Kurus. Under the current method of interpreting the sacred Puranas and Itihasas as human history of deceased monarchs and extinct nationalities, it is very likely that the Gita as a whole might be logically condemned by unsparing critics as a later interpolation. There is no doubt that the modern criticisms, however, are only based upon matters presumed to be collaterally connected with the religious text; and it is contended throughout the three volumes of the Permanent History of Bharata-Varsha that the prevailing interpretations of the sacred literature do not explain the real significance of their contents, which are on proper enquiry found to be highly scientific and philosophical instead of being historical. The correct import of this sacred Gita as well as its exact application, scope and extent cannot possibly be understood without a proper knowledge of the introductory explanations furnished in the Maha-bharata itself within a few chapters just preceding the eighteen chapters of the

* Though an oversight the second instalment of this article appeared in the July number before the first instalment was published. We, therefore, publish the Preface in this issue.—*Editor, V. M.*

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Gita. The substance of this introductory portion could be easily gathered from the first few pages of this book dealing with the Bhishma-Parva. When the connection of this particular portion with the main subject of the Gita is recognised it will be evident that this most philosophical and religious text is irremovably attached to the real contents of the Maha-bharata and that it could not, therefore be attempted to be established as an irrelevant interpolation of later or earlier date. It will also be clearly found that the Gita as a matter of fact enunciates the general maxims of the great epic and the latter explains the practical details of the science of Gita. It will further be evident even to the great surprise of the modern interpreters that the Bhagavat-Gita imbedded in the Maha-bharata is neither the highest, philosophical dissertation available in the Hindu sacred literature nor is it the lowest form of philosophical or religious instruction suited to the average worldly wise man as it is too often mistakenly presumed. The sacred Gita has its specific status and dignity as a text for intermediate status far beyond the reach of the ordinary public governed as they are by their mind and senses instead of being able to control them in return.

गदोद्न्ता दन्ताः पलितकलितः कुन्तलभरः
तमःक्षेत्रे नेत्रेऽविषयपटुनी नः श्रुतिपुटे ।
अभूद्वंगं रंगद्वलिवलयवल्लीविलुलितं
तथाप्येतच्चेतस्तरुण इव धावत्यनुदिनम् ॥

Bhishma-Parva.

Sanjaya and his introduction to the Bhagavat-Gita.

This Parva describes in the beginning the arrangements made by Vyasa to furnish timely news regarding the progress of the would-be battle at Kurukshetra to the blind Dhritarashtra inside the Palace. Vyasa appeared before Dhritaratra and asked him if he would wish to see the fighting. Dhritarashtra replied that he was unwilling to

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see his relatives dying in battle and would therefore be satisfied by having the same narrated to him. Vyasa then replied thus.

"This Sanjaya will be gifted with divine vision so that he may see everything clearly and narrate to you from time to time. I am myself going to declare to the world the fame of the Pandavas and the Kurus. The war is intevitable being the divine will and success is sure to be on the side of Dharma. You need not, therefore, be aggrieved on that account."

यदि चेच्छसि संग्रामं द्रष्टुमेनं विशांपते ।
चक्षुर्ददानि ते पुत्र युद्धमेतन्निशामय ।
धृतराष्ट्र उवाच ।
न रोचये ज्ञातिवधं द्रष्टुं ब्रह्मर्षिसत्तम ।
युद्धमेतत्त्वशेषेण श्रृणुयां तव तेजसा ।
व्यास उवाच ।
एष ते संजयो राजन् युद्धमेतद्वदिष्यति ।
एतस्य सर्वं संग्रामे न परोक्षं भविष्यति ।
चक्षुषा संजयो राजन् दिव्येनैव समन्वितः ।
कथयिष्यति ते युद्धं सर्वज्ञश्च भविष्यति ।
अहं तु कीर्तिमेतेषां कुरूणां भरतर्षभ ।
पाण्डवानां च सर्वेषा प्रथयिष्यामि मा शुचः ।
दिष्टमेतन्नरव्याघ्र नाभिशोचितुमर्हसि ।
न चैव शक्यं संयन्तुं यतो धर्मस्ततो जयः ॥

The result of the war is 'dishtom' or what is pointed out and the victory is on the side of Dharma or the Pandavas. Sanjaya here represents a stage in which the war could be seen while Dhritarashtra could only hear of it, and Vyasa is going to show to the world how the war should take place. The technical significance of these

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statements will become evident later on. Dhritarashtra first enquired of Sanjaya the nature of the countries and towns from which the several rulers have now assembled at Kurukshetra to fight.

भौममैश्वर्यमिच्छन्तो न मृष्यन्ते परस्परम् ।
मन्ये बहुगुणा भूमिस्तन्ममाचक्ष्व संजय ।
बहूनि च सहस्राणि प्रयुतान्यर्बुदानि च ।
कोटयश्च लोकवीराणां समेताः कुरुजांगले ।
देशानां च पुरीणां नगराणां च संजय ।
श्रोतुमिच्छामि तत्त्वेन यत एते समागताः ।

A general geographical description of the Bhumi or earth as it is understood was then given by Sanjaya extending to nine full chapters from 4 te 12. Although the whole of it exactly corresponds to the descriptions in the various Puranas which we have noticed in detail in the earlier portion of this essay it would still be a matter of extreme interests to observe that the text under reference speaks in the same tone only more clearly. The following extract will it is earnestly and anxiously hoped add further to the conviction regarding the correctness of the method of interpretation here followed, and the complete absurdity and irrelevancy of the current explanations, criticisms and condemnations.

Quotation I.

संजय उवाच ॥
भूमौ च जायते सर्वं भूमौ सर्वं विनश्यति ।
भूमिः प्रतिष्ठा भूतानां भूमिरेव सनातनम् ।
यस्य भूमिरतस्य सर्वं जगत्स्थावरजंगमम् ।
तत्रातिगुप्ता राजानो विनिघ्नन्तीनरेतरम् ।
भूमिरापस्तथा वायुरग्निराकाशमेव च ।
गुणोत्तराणि सर्वाणि तेषां भूमिः प्रधानतः ।

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शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।
भूमेरेते गुणाः प्रोक्ता ऋषिभिस्तत्त्ववेदिभिः ।
चत्वारोऽपां गुणा राजन् गन्धस्तत्र न विद्यते ।
शब्दः स्पर्शश्च रूपञ्च तेजसोऽथ गुणास्त्रयः ।
शब्दः स्पर्शश्च वायौ द्वौ आकाशे शब्द एव तु ।
एते पञ्चगुणा राजन् महाभूतेषु पञ्चसु ।
वर्त्तन्ते सर्वलोकेषु येषु भूताः प्रतिष्ठिताः ।
अन्योन्यं नाभिवर्त्तन्ते साम्यं भवति वै यदा ।
यदा तु विषमीभावमाविशन्ति परस्परम् ।
तदा देहैर्देहवन्तो व्यतिरोहन्ति नान्यथा ।
आनुपूर्व्या विनश्यन्ति जायन्ते चानुपूर्वशः ।
सर्वाण्यपरिमेयानि तदेषां रूपमैश्वरम् ।
तत्र तत्र हि दृश्यन्ते धातवः पञ्चभौतिका ।
तेषां मनुष्यास्तर्केण प्रमाणानि प्रचक्षते ।
अचिन्त्याः खलु ये भावा न तांस्तर्केण साधयेत् ।
प्रकृतिभ्यः परं यत्तु तदचिन्त्यस्य लक्षणम् ॥

Quotatation II.

सुदर्शनं प्रवक्ष्यामि द्वीपन्तु कुरुनन्दन ।
परिमण्डलो महाराज द्वीपोऽसौ चक्रसंस्थितः ।
नदीजालप्रतिच्छन्नः पर्वतैश्चाभ्रसन्निभैः ।
पुरैश्च विविधाकारै रम्यैर्जनपदैस्तथा ।
वृक्षैः पुष्पफलोपेतैः सम्पन्नधनधान्यवान् ।
लवणेन समुद्रेण समन्तात्परिवारितः ।
यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः ।
एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ।
द्विरंशस्तु ततः प्लक्षो द्विरंशः शाल्मलिर्महान् ।
सर्वौषधिसमापन्नः पर्वतैः परिवारितः ।

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आपस्ततोन्या विज्ञेयाः शेषः संक्षेप उच्यते ॥
रक्षांसि वै हिमवति हेमकूटे तु गुह्यकाः ।
सर्पा नागाश्च निषधे गोकर्णञ्च तपोवनम् ।
देवासुराणां सर्वेषां श्वेतपर्वत उच्यते ।
गन्धर्वा निषधे नित्यं नीले ब्रह्मर्षयस्तथा ।
शृंगवांस्तु महाराज देवानां प्रतिसंवरः ।
इत्येतानि महाराज सप्तवर्षाणि भागशः ।
भूतान्युपनिविष्टानि गतिमन्ति ध्रुवाणि च ।
तेषामृद्धिर्बहुविधा दृश्यते दैवमानुषी ।
अशक्या परिसंख्यातुं श्रद्धेया तु बुभूषता ।
यान्तु पृच्छासि मां राजन् दिव्यामेतां शशाकृतिम् ।
पार्श्वे शशस्य द्वे वर्षे उत्तरे ये दक्षिणोत्तरे ।
कर्णौ तु शाकद्वीपश्च काश्यपद्वीप एव च ।
ताम्रपर्णी शिरो राजन् श्रीमान्मलयपर्वतः ।
एतद्द्वितीयं द्वीपस्य दृश्यते शशसंस्थितम् ।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु ।
सुदर्शनो नाम महान् जम्बूवृक्षस्सनातनः ।
सर्वकामफलः पुण्यः सिद्धचारणसेवितः ।
तस्य नाम्ना समाख्यातो जम्बूद्वीपस्सनातनः ॥

Quotation III.

धृतराष्ट्र उवाच ।
यदिदं भारतं वर्षं यत्रेदं मूर्च्छितं बलम् ।
यत्रातिमात्रलुब्धोऽयं पुत्रो दुर्योधनो मम ।
यत्र गृद्धाः पाण्डुपुत्रा यत्र मे सज्जते मनः ।
एतन्मे तत्त्वमाचक्ष्व त्वं हि मे बुद्धिमान्मतः ।
संजय उवाच ॥

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न तत्र पाण्डवा गृद्धाः शृणु राजन् वचो मम ।
गृद्धो दुर्योधनस्तत्र शकुनिश्चापि सौबलः ।
अपरे क्षत्रियाश्चैव नानाजनपदेश्वराः ।
ये गृद्धा भारते वर्षे न मृष्यन्ति परस्परम् ।
अत्र ते कीर्तयिष्यामि वर्षं भारत भारतम् ।
प्रियमिन्द्रस्य देवस्य मनोर्वैवस्वतस्य च ।
पृथोस्तु राजन् वैन्यस्य तथेक्ष्वाकोर्महात्मनः ।
अन्येषां च महाराज क्षत्रियाणां बलीयसाम् ।
तत्ते वर्षं प्रवक्ष्यामि यथायथमरिन्दम ।
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षवानपि ।
विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ।
तेषां सहस्रशो राजन् पर्वतास्ते समीपतः ।
अविज्ञाताः सारवन्तो विपुलाश्चित्रसानवः ।
अन्ये ततोऽपरिज्ञाता ह्रस्वा ह्रस्वोपजीविनः ।
उद्देशमात्रेण मया देशाः संकीर्तिता विभो ।
यथा गुणबलं चापि त्रिवर्गस्य महाफलम् ।
दुह्याद्धेनुः कामधुक्च भूमिः सम्यगनुष्ठिता ।
तस्यां गृद्धन्ति राजानः शूराः धर्मार्थकोविदाः ।
ते त्यजन्त्याहवे प्राणान्वसुगृद्धास्तरस्विनः ।
देवमानुषकायानां कामं भूमिः परायणम् ।
राजानो भरतश्रेष्ठ भोक्तुकामा वसुन्धराम् ।
न चापि तृप्तिः कामानां विद्यते ऽद्यापि कस्यचित् ।
तस्मात्परिग्रहे भूमेर्यतन्ते कुरुपाण्डवाः ॥

Quotation IV.

धृतराष्ट्र उवाच ॥
जम्बूखण्डस्त्वया प्रोक्तो यथावदिह संजय ।

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शाकद्वीपञ्च मे ब्रूहि कुशद्वीपं च संजय ।
शाल्मलिञ्चैव तत्त्वेन क्रौञ्चद्वीपं तथैव च ।
ब्रूहि गावल्गणे सर्वं राहोः सोमार्कयोस्तथा ॥
संजय उवाच ।
जम्बूद्वीपात्प्रवर्तन्ते रत्नानि विविधान्युत ।
द्वीपेषु तेषु सर्वेषु प्रजानां कुरुसत्तम ।
ब्रह्मचर्येण सत्येन प्रजानां हि दमेन च ।
आरोग्यायुः प्रमाणाभ्यां द्विगुणं द्विगुणं ततः ।
एको जनपदो राजन् द्वीपेष्वेतेषु भारत ।
उक्ता जनपदा येषु धर्मश्चैकः प्रदृश्यते ।
ईश्वरो दण्डभृच्चास्य स्वयमेव प्रजापतिः ।
द्वीपानेतान् महाराज रक्षंस्तिष्ठति नित्यदा ।
स राजा स शिवो राजन् स पिता प्रपितामहः ।
गोपायति नरश्रेष्ठ प्रजाः सजडपण्डिताः ।
भजनञ्चात्र कौरव्य प्रजाः स्वयमुपस्थितम् ।
सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ।
ततः परं सभा नाम दृश्यते लोकसंस्थितः ।
स राहु ग्रादत्येतौ यथाकालं महत्तया ।
चन्द्रादित्यौ महाराज संक्षेपोऽयमुदाहृतः ।
इत्येतत्ते महाराज पृच्छतः शास्त्रचक्षुषा ।
सर्वमुक्तं यथा तत्त्वं तस्माच्छममवाप्नुहि ।
यथोद्दिष्टं मया प्रोक्तं सनिर्माणमिदं जगत् ।
तस्माद्दाश्वस कौरव्य पुत्रं दुर्योधनं प्रति ।
श्रुत्वेदं भरतश्रेष्ठ भूमिपर्वमनोनुगम् ।
श्रीमान् भवति राजन्यः सिद्धार्थः साधुसम्मतः ॥

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Quotation V.

चत्वारि भारते वर्षे युगानि भरतर्षभ ।
कृतं त्रेता द्वापरं च तिष्यं च कुरुवर्धन ।
पूर्वं कृतयुगं नाम ततस्त्रेतायुगं प्रभो ।
संक्षेपाद्द्वापरस्याथ ततस्तिष्यं प्रवर्तते ।
जाताः कृतयुगे राजन् धनिनः प्रियदर्शनाः ।
प्रजायन्ते च जाताश्च मुनयो वै तपोधनाः ।
त्रेतायां क्षत्रिया राजन् सर्वे वै चक्रवर्तिनः ।
सर्ववर्णाश्च जायन्ते सदा चैव च द्वापरे ।
महोत्साहावीर्यवन्तः परस्परजयैषिणः ।
तिष्ये भवति भूतानां रागो लोभश्च भारत ।
संक्षेपो वर्तते राजन् द्वापरेऽस्मिन्नराधिप ॥

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The Gurukula Samachar.

By Prof. Sewa Ram.

Motto I :—By force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Gurukula Janma Utsav.

'The day of birth is gladsome' so began Brahmachari Ami Chand. 'Yes, it surely is. The day of betterment dawned when Swamiji heard the mother's call. Mahatmaji caught inspiration from the great Swami and this institution has been the result thereof.' 'What is the message of the day?' This is the question with which Brahmachari Vidya Ratna began. 'Why are we here?' he continued. 'For education?' No, that we could have had elsewhere too. No we are here not for ordinary education merely. We are here for learning and living up to the great ideals of Brahmcharya, self-renunciation, and self-dedication to the service of others.' 'Let us work for education. Let us work for the regeneration of the depressed classes' these are the words of Br. Rajindra. Oh! how glad inspired and elevated all felt on that birthday morn.

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Sweet Thankfulness.

How sweet the sense of thankfulness, of heartfelt gratitude where gratitude is due! The Brahmacharis thought of the dear donor of the Gurukula grounds, they thought of Munshi Aman Singh and wanted to give a fitting expression to their sense of gratitude to him. They, therefore, got up an address and on the occasion of the birthday presented it to dear Munshiji. And Munshiji blessed them in return. A beautiful sight!

Speeches Once More.

Bramacharis Deveshwar Dharma Dutta, Satyananda and Balbadhra came one after another to give expression to their thoughts and feelings. Brahmachari Deveshwar gave a very fiery, energetic and thoughtful speech on the ideal of the Gurukula The Teachers' Home and its theory of Education. 'A tree is known by its fruits and this institution will' said he, 'be judged by the 'men it produces' What a great responsibility. 'India needs Indian graduates—graduates Indian in spirit, high charactered and devoted to the highest ideal of Dharma.' Such the Gurukula alone can produce.' These are the words of Br. Dharma Dutta. Simple and severe the utterance of Br. Satyanand 'we shall ever remain love-united with our acharya. Let us all pledge never to behave in a way that way soil the fair fame of our kula. Let us make our education efficient and economical.' 'This is my 1st and last speech' began Br. Balbadhra 'Are we fulfilling the hopes of the Arya public'? Yes we are, we are, we are. They may not perhaps realise it But surely the institution has done a great deal for them. The institution is an object lesson in self-reliance in education. It has set the example of manly self, reliance, taught all to stand on their own legs and that is a great thing indeed.

Then came Master Mukhramji. Here we stand for high ideals. And those who find it hard to order their

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lives according to these have, we are sorry, to separate from us. The higher the ideal the greater the obstacles. But the obstacles will go. Let us but persevere. Bhandariji was the next to come. He set all smiling. And the smiles grew to a loud laugh as one humorous touch followed another. His speech was a greater relaxation than even the symphony of songs.

Professor Sinhaji spoke on the views he had formed about the ideals of the Gurukula. And Pundit Chandra-Maniji spoke in the true Buddhistic spirit. 'Some have gone from us and some have come amongst us. When I thought of those gone to Indra Prasth I felt a little gloomy but now I am filled with hope—for have we not received an addition from Multan.' 'The cause of our success, or failure lies in our own actions. Our happiness and misery are self-caused. Do good and you will be happy. Do good to those who wrong you and thereby will you be able to lead them unto good.'

Then it was my turn to speak. 'Sin and suffering abound in the world and so workers are needed. To produce such is the aim of the Gurukhala. But this needs self-dedication unto God and high ideals, self-preparation and self-sacrifice. Let, therefore, all vow to put their hearts under God's guidance. Let all vow to devote at least half an hour a day to improvement of their inner man. Let all vow to devote at least half an hour a day to the free, and voluntary and loving service of all who need their service.'

Vedic life is better than Vedic Scholarship.

Let us have both by all means but if we can not have both it is better rather to have the righteous life—the Vedic life—than Vedic scholarship. For was not Ravana learned in Vedas.' This is what Br. Buddha Dev emphasised. And Br. Jay Dev entered a vehement protest against fashion and expensive methods in life and education. Away with

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fashion. Bring back simplicity and hardihood. Let worth not silk gowns mark the real sanatak.' And what did Master Lakhshmandas say. A man's highest duty it is to get nearer God. Let us get nearer through the Atma. Feel the Truth of all things through the inner vision. Let us produce real men.'

Prof. Balkrishna bore testimony to the uplifting and inspiring influences he experienced all throughout the proceedings. The good I have experinced can not 'said he' be expressed in words. Our souls feel it. He brought before the audience the vision of the true Brahmacharis those to whom even kings bowed down and those for whom even kings made way. Such is the worth of the true self controlled scholar, trained for service of humanity. 'Nations' said Professor Ram Deva 'live on hope and not on despair.' I am glad this day we have had words of hope. Every birthday must we take stock of our achievements and our progress. I am glad our Gurukula shows signs of progress in all directions. Look first to the body of the Gurukula. The slow building of the beautiful colony, the clearance of jungle and the creation of this ordered though simple symmetry all around us—is it not a monumental work. This is a great achievement. Look again to work on the intellectual side. Before the Gurukula was started, was it not a common belief that vernaculars could not carry our intellectual culture very far. What a vast change have we now people derided education through the vernacular and now the highest in authority declare 'Let vernacular be the medium of instruction.' In moral and religious training too we are proceeding on right lines. To put the teachers and the taught together is the best method known for training the character of the students. The residential University scheme is admittedly the best scheme of education. Look again to welfare work. The people say we have not manufactured Gautam or Kanad. It is hardly possible to do so. But whatever

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the Gurukula has done is not insignificant. The Gurukula has established a higher form of mela, a higher from of religious gathering than the melas and kumbha of old. The sanataks have set the example of devoting a year free for teaching in the institution. The public, of course, pitch their deals high and live in pleasant dreams. But be it said to their credit that they are also easily satisfied when they see even a little self-sacrifice. So there is no room for despair. All is hopeful. I sincerely congratulate Mahatmaji on the success of the achievement.

Then dear Pandit Ramchandraji spoke out with his usual enthusiasm. Every one is glad. This temple is so much larger than the small temples, built elsewhere to the goddess Saraswati. I am glad the Gurukhala ideal is the nutural ideal, the ideal to produce all the four varnas. We have heard it said Gurukula is for producing good citizens ; yes we are for producing good citizens but why not good villagers too. Let us produce good men for all walks of life. But good men will not be produced till the teachers themselves set an example of simplicity, of plain living and high thinking. So let us think of the offering to our Mother the Kula. Beg and give was my poor offering and I have been able to gather fifty-one rupees worth atta from my daily beggings. Give in an open handed fashion I pray.

Mahatmaji's Speech.

At the beginning of the utsav there was prayer for the good of all and love towards all. So it was in the middle and so it has been at the end too. For me there can be no greater happiness than what I feel now. One might think why all did not sing of love. You forget one note does not constitute the whole gamut. Hence the few discordant notes too have only swelled the song. Brahmacharis and professors have all given vent to their feelings. But beyond a brief reference none has remembred

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the absent Brahmacharies. My heart went out after them. I think, however, for the Barahmacharis be they must be thinking—together or apart—of what is taking place here. The Brahmacharis here too must be thinking of their brothers abroad. We have tried to see our own defects and that is right we have tried to see our strong points and that is right too. But one thing alone should satisfy all Brahmacharis and that is that our lives should answer for what we are. Not India alone but the whole world is your sphere. Two of you who have gone abroad to Amreica have shown you how to stand on your own legs. This is the last time I shall be here in this position. I have used the word Gurakula Mata. Just as you call it Gurukula Mata, I too own it as Mata. It is my Mata too and it pains me to hear otherwise. I have this to say to the workers here, that the acharya whose name has been reverenced—that acharya called the pupils and told them 'go and work for for the world.' It is the last time I address you thus and I have a prayer to make and that is that through words or otherwise you have shown that you have taken certain pledges—now be true to them. The acharya will call you too and when he calls you hear him and carry out his commands. Brahmacharis some of you are at Indraprasta but my words will reach them too. If one learns a lesson from any one he feels thankful to the teacher. It is so with you and it should be so with me. I have learnt a great deal from you. God was kind to me that I was born in a family where it was possible to be free. I had a good Guru. Mother call I heard. I left my little family and came to this greater family and from you I have learned that there is no limit to the human family. Whether you realise it or not I have always felt my relationship to you. You have taught me how to deal justly with all. It may perhaps be a revelation to you that some students outside also call on me for help and I have learnt to consider all who call for help worthy of receiving the help which I can render. The time has thus come when I shall work in a

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wider world. My relationship with you my pupils is deeper than with any other. This relationship will not break but be widened in all directions. In the widening thereof I hope we shall fulfil the wishes of our acharya. Acting according to his words I shall not appeal to you nor call for pledges from you. If ever you put a veil between me and yourself or forget your duty the great acharya will attract you or will so work that I shall be able to attract you. I have freely and frankly told you what I wanted to. This is the last time I speak from here but let this not be a matter painful to you as it is only right. The thorns in your path will be removed by the great God who brought us together. He will lead the institution and all of you to position. I would not forget this occasion and so too would you not. Let us pray with a pure heart that God may keep the ideal ever before us all and remove all hindrances to its attainment.

Learn and Teach.

Dear reader, Mahatmaji has learnt and taught. He has tried to teach what the great acharja taught him. Do you also pass on the truth that has been revealed to you or made manifest in your own life? Do you also pass on whatever of good you have learnt? If you have not better begin from today and share your best knowledge and experience with others, helping all who need your help Go and seek them out and help them.

The Great Awakening.

The Boddhi Utsav festival was duly observed. It was the day for the great awakening in Swamiji. Have you, dear reader, had your day of awakening? If not, what are you doing to travel nearer to that great day. Oh, hasten the awakening, seek it and your life shall be a blessing to you and to all around.

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Fight for the Right.

Virutsav is come and gone. We too remembered the heroic soul who fought for the right according to his best light. Do you also fight for the right?

'Evil stands not crowned on earth till breath is in him'.

This is what every awakened soul does. What portion of evil have you fought and kept under in yourself and others.

The Afternoon of Life.

Professor Ram Saran, M. Sc., has left the Gurukula to study and work elsewhere. As long as he was here, he always tried to do his duty. His example was an inspiration in this direction. We gave him a hearty farewell and he said that God willing he would spend the evening of life in the Gurukula. What about the afternoon of your life? The midday is for the Grihasta and afternoon for Vanaparast It is a pity that those in the afternoon of life come not forth to work free for the good of all. Dear Reader, reserve the afternoon of life for free service. Will you?

Message of the Month.

Teach to all who read whatever you feel loveliest in the art of life. Strive for inner awakening in yourself and others. Fight the evil in self and others, but first in yourself. Reserve the afternoon and evening of life for free service. This is the deeper message of the month.

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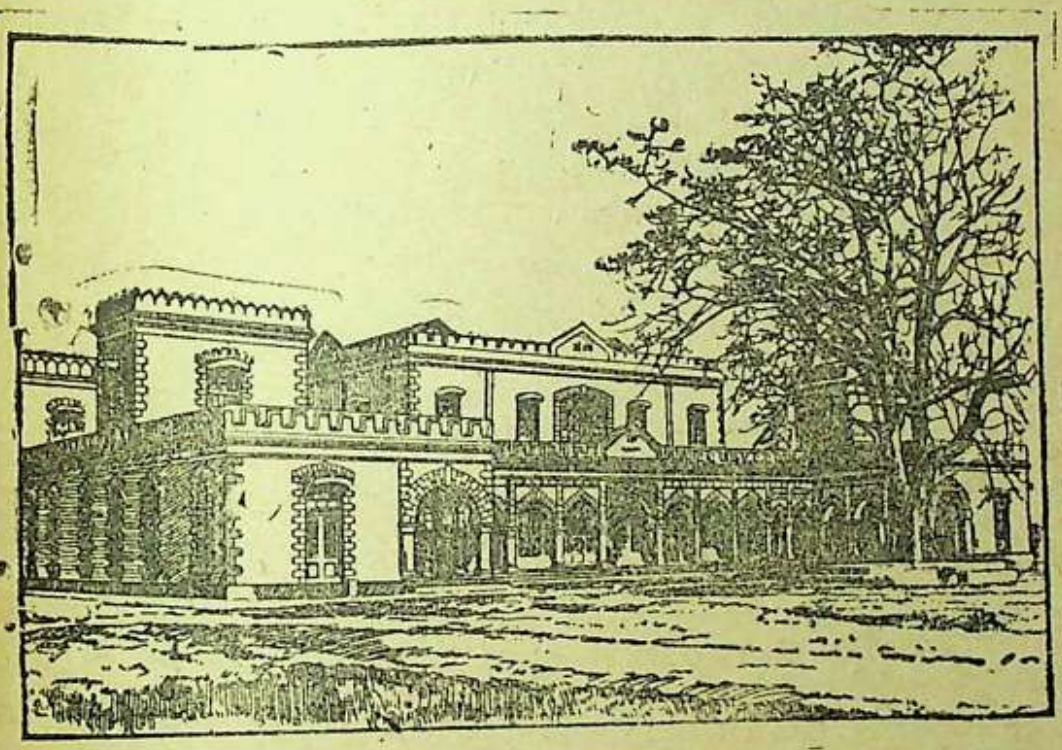
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

BAISAKH 1974 AND APRIL 1917



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As a rule its articles afford interesting reading, and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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The Gurukula Samachar.

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden institutes— *Herbert Spencer*.

Our Annual Fair.

By Prof. T. D. Gajra, M. A.

Dates of the Jalsa.—It is the month of February. We go out for the usual evening stroll. Heaps of straw and thatch are seen on both sides of the main road leading to the Gurukul. And in a few days rows of huts are erected. All is ready for the annual fair. The Jalsa is announced to take place on the sixth of March. But that does not suit the Gurukul guests. And so the Jalsa is postponed to the 6th of April. During Easter holidays can the pilgrims muster strong. The month of March rolls away quickly. On the very first day of April there is seen an unusual activity in the Gurukul atmosphere.

Apprehensions owing to difficulties of traffic. There is apprehension in some souls that there will be less visitors this time than usually,—not altogether unjustifiable apprehension, this. For why ; do not the railway authorities discourage people from taking journeys that they (the authorities) think to be unnecessary ; and of late have not the difficulties of traffic increased tenfold ? But no. Love can overcome all obstacles. And the lovers of

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Gurukul cannot be kept back by difficulties of travels. Pilgrims are seen even on the 3rd. More come in on the 4th, and still more on the 5th. But still the state is not satisfactory.

The 6th of April.—The 6th day of April dawns. And some of us travel to the Hardwar railway station.

At the Hardwar railway station.—The Hardwar-passenger is anxiously awaited. Soon the bell rings—ding, dong, ding. The train whistles into the station. It is overcrowded. The passengers get down. "We want to go to the Gurukul." "Welcome sir," cry out the '*sewaks*' (volunteers), "there is *gari* arrangement for you. You may leave your luggage here. It shall reach the Kul safe. Or you may engage a coolie ; there are so many of them present here, and go with him on foot, walking and talking." So many get into garries, tumtums (perhaps a corruption of tandem), *tongas*, rattling *ekkas* and creaking bullock carts.

The way to Kankhal.—We prefer to go on foot. The garries rattle off over the macadamised road leading to Kankhal. Soon the canal bridge is crossed, Mayapur garden is reached, and in half an hour the Kankhal Chowk is reached. While passing through the street of irregularly placed slabs of stones the *garries* make a peculiar rattling noise, jarring enough, but not altogether devoid of music. They bump and jolt over the slabs. The pilgrims feel the shocks painful; but not altogether painful, there is a pleasure in the pain. "The garries will take us to our beloved Kul ; will they not ?" "Yes, they will." And so the garries go on. And soon they reach the Daksh-ka-mandir.

In the Ganges bed.—Crossing the wooden bridge the pilgrims find themselves in the Ganges bed. A vast sandy plain opens before them. The garries drive through the Thandi Sirak. But the foot travellers take a shorter route. They go over the boulders, over heaps of sand, and through clouds of dust. They mind not

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these difficulties ; nothing deters them. Soon the second bridge is crossed and so the third too. This is a floating bridge, built of boats placed side by side, and it is also the longest that one comes across while going to the Gurukul. The pilgrims paying their toll here proceed onwards.

The Jhanda.—Soon the Jhanda (Gurukul flag) is sighted waving a hearty welcome to the tired travellers. Now we travel over a more comfortable road. There is dust enough even here, but on the whole it is far more convenient than the sandy and stony Ganges beds. Walking a few steps we see a finger post pointing the road to the Gurukula. "Good, that it is there, else we might perhaps have missed our way."

In sight of Gurukul grounds.—A few more minutes' march brings us in sight of Gurukul grounds. A barbed wire marks the boundary of Gurukul *bhumi*. There is parting of ways here, three roads going in three different directions, and three finger posts are placed there. The left road taskes one to Gaushala and Sanrakshak (guardians') camp, the right road goes to tin sheds, and the central road which is the right road for us to take is meant for foot travellers. It is enclosed by a gate rudely made of staves of wood. The arrangement is sufficiently self-explanatory for the intelligent, but for the less gifted there is stationed here an officer, one of the Gurukul sewaks, to explain the whole matter in details. Well then we take the central road. It is the best road in the Gurukul.

On the royal road.—It is covered over with green grass and is free from dust. It may well be called the royal road. On either side of it and very near to it there is a row of systematically planted trees while in the distance there extends the wild, naturally beautiful forest. On the left, a long way off is seen the blue Shiwalak modestly peeping through the trees. On the right the forest trees mark the bounds of our vision. Some of the *pallas* trees have put on fresh red flowers, showing that the spirit of

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the universe never grows old, but is always regenerative. A few birds seen here and there on trees, singing their sweet songs, make the scene altogether lovely. Lingeringly we walk through this road till we sight the last triumphal arch. Passing under it the pilgrims are greeted by rows of thatched huts, their resting place.

In the camp.—One row of huts is reserved for the Punjabis, another for U. P. ites; in front of a third is placed a poster over which are written the words, Sindh and Baluchistan, a fourth row still is meant for Madrasies, a fifth still for Rathors of Rajistan, and so on and so on. As we proceed a little further we find on our left two rows of huts, extending from west to east and fronting north and south.

The busy book stalls.—"Arya Book Depot," "Star Book Depot." These words are written in large letters on pieces of cloth. And there are crowds of customers standing outside the huts. "Have you got any good books on Vedic Dharma?" "Yes, here is the Satyarth Prakash, the Sanskar Vidhi, and the Panch Maha-Yagya Vidhi; which will you have?" "Any books suitable for ladies?" "Yes, so many. Would you like to have Sita Charitra, Bharat-ki-Vir aur Vidushi Istryan, Grah Prabhand? We have biographies, too, in stock—Dayanand's life, Gurudutt's biography, Lekhram's life story and many others." Thus you see the buying and selling going on here, bargaining, and higgling haggling for commission. These booksellers are indeed very busy these days. And it is a special feature of this fair, these book-stalls. Rather than spending money on fripperies and fopperies the pilgrims purchase books that are both profitable and elevating. We walk through this book-bound street; and as soon as we reach its other end our noses are assailed by rich odours of hot clarified butter, hot sugar solutions, and spices of all sorts, chillies, black pepper, ginger, cloves, nutmegs, and what not.

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The confectionaries.—And in front of us stands a row of confectioners' shops. There are ladoos, peras, sweet cakes, spiced cakes, puries, kachouries, pakoriyan, kabuli chhola and golguppa—all nicely arranged tempting the eye. One's mouth begins to water seeing all these dainties, so invitingly arranged. There are crowds of customers here too. But we shall not wait here for long. These do not form our speciality. We could get these things, plenty of them, elsewhere. So we turn back our steps, and once more passing through the book bazar we come to the main road. And proceeding towards the south we pass by the inquiry office, the post office, and the camp-manager's office. We find the usual crowd of pilgrims standing at each of these. Without disturbing these officers we pass through the second triumphal arch, the Gurukul main gate, and turning to our left we go straight to the pandal.

The Pandal.—The pandal is erected on a rectangular, almost square plot. In the middle of the western side there is an entrance over which are written the words, "welcome welcome." We enter this entrance and walk through a sort of lane separated from the rest of the pandal by bamboo enclosures. The part of the pandal to our left is meant for male visitors. The right side is reserved for ladies mainly. The ground over which we now walk is slanting, getting lower and lower as we proceed till we reach an enclosed space which represents the pit in theatres. This space is meant for Brahmcharies. Here the ground is the lowest; and as we proceed we have to rise up a little. But the rise here is not gradual. It is an artificially constructed dais that is in our front. We take one step upwards. It is a small rectangular plot on which we now stand. In the middle of it there is the Vedi. The rest of the space is meant for Bhajniks and Pandits. One step more, and we get on another plot similar to the first, but a little higher than that. Here are placed a table and a chair in the middle. On both sides

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of it are sitting members of the governing body and other distinguished guests. But a few only can be accommodated here. So we take one step more and find ourselves on another rectangular but higher and more spacious plot. Here the ground is the highest. We take our seat [illegible]. From here we can command a very clear view of the whole pandal. The pandal is very tastefully decorated with mottos, buntings and Veda mantras—all work of the Brhama-charis. The ground on all sides slopes down towards the central pit, so that the whole takes the shape of a concave mirror and serves as a natural gallery.

The master of ceremonies.—In the programme on the 6th morningwe have havan. Professor Ram Deva is the master of ceremonies and controller of all meetings this time. He seems to be very particular about being punctual. But people do not turn up at the proper time. We have a while of weary waiting. But why be weary?

Let us travel back on the tide of time. The tide of time is ever forward flowing, they say. But no; it did travel back with Tennyson. So it may as well travel back with us too, yes go back over a small space of but two days. So we go back to the 4th of March.

Mr. Polak.—This day Mr. Polak visited our Kula. He was cordially received and warmly welcomed. In the evening he addressed the students. Mahatma Munshi Ram introduced him to the staff and the Brahmacharis as a member of the family.

You have most probably seen Mr. Polak and perhaps heard him too. He is a medium sized man and judging from his appearance middle aged. But he is quite youthful, ruddy and vigorous. His speech delivered here is short. It is more suggestive than expressive.

A stirring speech.—Let us hear him. "Students of the Kula, to you specially are my words addressed this evening. I am trying to work for India and feeling confident that you will one day be my co-workers, I, in the first place, want to draw your attention to the fact that patriotic

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life is always hard to live, hard it is everywhere, but harder is it in India than elsewhere. Remember that your destiny is high. You are to carry the torch of light to future generations. But if great is your destiny, equally great will be the sacrifices that you will be called upon to make. Don't you know how the hunter after the bird of truth sacrificed his luxuries, his comforts, aye his very life? And yet the bird of truth dropped but one little feather to him. The second task that you have to perform is to help your countrymen. There is enough work of uplifting the outcastes, of raising up the poor, of whom, there are so many in this your land of beauty, plenty and holiness. It is an uphill task; but be not discouraged. If the difficulties are great equally great are the examples before you to guide you on your way. Remember Mr. Gandhi. What secrifices had he to make. Remember your so many unknown and even ignorant countrymen in South Africa. They lived and some of them died for national honour. Be true to your traditions. Justify yourselves to future generations and so be prepared for sacrifice.

Some of you wish to be teachers, others preachers, and others still traders. But what will you teach, what will you preach, what will you trade in? Will you be teachers and preachers of books or of the word of life and God? Put yourselves the question and act according to the answer of your conscience. In connection with trade continue your indigenous small-scale hand industries which are more human rather than build huge monstrous mills that involve uncleanliness, drink and sweating.

And, lastly, remember there will come to you strong temptations to try you. But do not succumb to them. Escape them or rather manfully overcome them. Have no greed of gold, nor be pleasers of men. Remember 'Swadeshi' does not mean pleasing the lower self of your own countrymen. Swadeshi does not mean that you should make yourselves into Indian machines. No; Swadeshi

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means that you should work according to the true spirit of your country. And what is true Indianhood? Is it not even this—building up of the life of spirit? Bitter is the world's need for spirituality today. Europe is coming to it through blood and tears. Let not India pass through the same process Rather retain your spiritual religion which is your speciality and which is already yours. Let the holy Ganges always remind you of holy river of truth, and let the pure snow cliffs constantly call you to the high heights of purity. And so adieu."

Presidential remarks.—Mahatmaji while passing his presidential remarks expresses his faith in India's mission, "Yes, the atmosphere is overcast at present. But the troubles will pass away. And a time shall come when beloved India and brotherly England shall join hands together in the work of not only lifting up the empire alone but of regenerating the whole world."

6th morning.—And so the sitting closes. Mr. Polak goes away on the 5th. And we come back to the pandal to follow the proceedings of the anniversary. By now the *Pandits* and Bhajniks have turned up. A big havan is performed saturating the whole atmosphere with sweet smells. The havan over, a few Bhajans are sung.

A Sitting of the Sahitya Parishad—Then begins an annual sitting of the Sahitya Parishad. Prof. Ram Deva briefly states the objects and describes the work of the Sabha. (1) The Sahitya Parishad in the first place invites to its sittings learned scholars by whose speeches the audience are greatly benefited. (2). Secondly the Sahitya Parishad produces literature on Veda. (3). It tries to disseminate a knowledge of Sanskrit. (4). It publishes pamphlets both in Hindi as well as in Sanskrit. Therefore, should you all lovers of literature patronize the Sabha by purchasing pamphlets published by it. Nor should your sympathies stop here. You should yourselves help in the work of the Parishad."

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Mr. Krishnacharya.—Then Mr. Krishncharaya, M. A., Inspector of Schools, and a very great scholar of Sanskrit, is voted to the chair. Mr. Krishnacharya is a Madrasi gentleman, dark coloured and chubby. He wears a white turban and a white coat of a peculiar fashion and a scarf is wound round his neck and shoulders. He has a *tilak* mark on his forehead. His very appearance shows that he is a great Pandit. He is one of our distinguished guests this time; and now he calls upon Brahmachari Shishi Bhushan to read his paper on Van Bhat in Sanskrit. The paper will, I expect, be published, and so you can read the whole of it some other time. The paper read, a light discussion follows and the sitting closes with the president's remarks. We shall meet again in the afternoon at 1-30 p. m.

The Afternoon.—At 1-30 p. m. then the pilgrims meet again in the pandal. Now they are all fresh after having taken food and rest. And now when their stomachs are not empty and their heads not heavy with sleep, yes now more than at any other time are they fit to hear a serious sermon. And now Swami Satyananda gets up to address them, to exhort them to walk on the path of Dharma. Swami Satyanand is one of the most serious Sanyasins in the Arya Samaj. He possesses a peculiar grace of manner, a charm that is all his own. His voice is very sweet. He is a great favourite of the audience. He is welcomed to the stage with loud cheers. He takes his seat on the table and begins with reverence to God

A Sublime Sermon —"*Tapas*, so is it laid down in the scriptures, is the first step towards God-realization. Nay; it is essential even for attaining human happiness in this world.

Topas is of three kinds, (1) of the body, (2) of the tongue, (3) of the spirit. *Physical* tapas does not consist in mortification of flesh as is commonly understood or rather misunderstood. Nor is its inaction. It is in the first place the performance of daily *worship* both morning and evening.

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By worship, remember, I do not mean idol worship. Nor does worship mean travelling to the so-called places of pilgrimage, where so many evil acts are perpetrated. No; worship in the first place consists in the *service of man*. Remember, the human body is a living temple. Therefore have respect for high personalities and serve them with your bodies. The second tapas of the body is cleanliness. And the third is simplicity.

Utter always *truth*, and let your truth be such as injures no one; rather should it be such as is calculated to promote the well being of all. If you do this you shall have observed the *tapas* of the tongue,

The tapas of the mind consists in the first place in *Swadhya*—study of scripture. Scripture is the best company that you can have. It gives you courage. So it was that our ancestors were courageous; they could live as martyrs so long as they studied the scriptures. But as soon as they neglected the scripture the hedonism of Charvakyas began in our beloved Bharat and men were thenceforward afloat on the quicksands of scepticism and nihilism. Therefore once more begin the study of the sacred books.

The tapas of the mind consists in the second place in feeling calm and in *experiencing joy*. Remember the root principle of the Universe is joy; and remembering this rejoice."

And so the sermon ends. We have once again a few bhajans. They sing the audience into the religious mood.

Mr. Ratanlal's paper on Varn and Caste.—After this a paper on varn and caste is read by Mr. Ratan Lal. Mahatma Munshi Ramji, the beloved and revered father of the family and the greatest favourite of the audience, takes the chair. His coming to the stage is marked with the loudest cheers. After a brief introduction Mr. Ratan Lal begins to read his paper. It is a recondite piece of erudition; this paper. But it hardly touches the heart of

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the problem, much less does it suggest any practical way of lifting up the depressed classes. Mr. Ratan Lal begins by summarily disposing off the theory which explains varn as distinction of colour. He says that even the distinction between Dasyu and Arya is not one of race but it is only an ethical difference. "A Dasyu as the etimology of the word shows, is a bad man. And as bad men can become good so Dasyus can become Aryas. And so among the Aryas too the 4 varns are interchangeable. The Shudra can raise himself to any of the above 3 varnas and similarity any person belonging to any of the higher 3 varnas can degrade himself by his evil deeds to the position of a shudra." In support of his position he quotes the well-known Vedic text: *Brhamam Mukhmasi, &c.*

To explain the origin of caste two theories have been advanced. The first explains the distinctions as arbitrarily made by some great man in the past. There is not much in this theory to recommend it. The second theory is that the distinctions of caste were originally based on division of labour; but that in course of time through foolish crystallisation the castes grew inelastic and changed into the present food-tight and water-tight compartments."

The Criticism.—The paper being over a lively discussion follows. Many and very learned are the speakers who take part in this debate. They quote different texts to support their position. The criticism mainly centres round one point. The position is very clearly stated by Mr. Brhamadutt Vidya Alankar. *Varn*, he says, as ladi down by Swami Dayanand, depends on *gun*, *karma* and *swabhav*. *Gun* and *karm* change according to environment and education. But *swabhav* is mainly determined by birth. And in considering the question to which varna an individual belongs we cannot ignore the fact of his being born in a particular family. In fact knowing the parents of a person we can generally, though not always, determine what sort of man that person must be. So the belief that varn depends on birth is based on the

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scientific law of heredity. Of course there is the principle of variation too—natural variation as well as artificial variation. But the principle of heredity is deeper than that of variation. So, as a general rule *Jyati* by *janam* is true ; but like every other generalization it too has its exceptions. These variations must, of course, be recognized. The present caste system sins in not recognising these variations.

Prof. Rama Deva is the last speaker. He supports Mr. Brahma Dutt's position ; but emphasizes the importance of variation. Further he points out that today we have *varn shankras* (mixed castes). So birth cannot at present be a true index to enable us to know the *varn* of any particular individual. The principle of variation must be recognised in a larger measure.

Words of wisdom.—Then rises Shree Mahatmaji. And with his practical wisdom he brushes off all the gossamery arguments. ' Vain is our talk about rights and recognition. thereof. A discussion like this only shows that we are not doing our duties properly. Rising involves great *tapas*. Are you prepared for it ? If you are prepared for that you are welcome to become a Brahmin, a Kshatriya or whatever you please.

In a nation all members whereof do their duty honestly no such question arises. On the other hand, no arguments shall save those who are fallen, who do not do their duty. Be ye all, therefore, practical. Do your duty by your brothers."

Thanksgiving by Prof. Rama Deva. The meeting disperses with Prof. Rama Deva's thanks-giving to Mahatmaji. "Just think of his ideal life. He believed, as he believes even now, in caste according to *karma*. And consistently with this belief he broke the foolish caste restrictions. After having done his Grihasta Dharam he became a Vanaprast and established the Gurukul. And now he is going to rise one step higher still. He is going to become a Sanyasin. What

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a grand ideal this! How much has he done for us all! Is it not then our duty to thank him, heartily, most heartily indeed? Well then give him an address; raise a memorial, to perpetuate his name; and above all continue on his work, let the Gurukul, his greatest work, continue on; let it no way suffer for lack of support."

And now have bhajans. Yes, sing yourself into sweetness and depart. We meet at night again.

Night—Achyutanand's address.—At 7·30 p. m. the pilgrims gather together again Swami Achutyanand now addresses the audience. He has great facility in quoting Veda Mantras and explaining them. And mantra after mantra he recites for more than an hour and a half, till the pandal grows full of Vedic vibrations. Then he retires. And the proceedings close as usual with bhajans.

7th April—Arya Bhasha Sammilan.—After a night's rest all resort to the pandal. There is a bhajan by *Dharam Vir* Rawanakram to begin with. Next takes place a meeting of the Arya Bhasha Sammilan. Mr. Shridhar Pathak, the well known Hindi poet is requested to take the chair which he kindly does.

President's opening observations.—In the course of his address the president remarks:—Improvement of Hindi is an old national question. A common language is necessary in a country which is a single political unit. Here in India such a *lingua franca* cannot be English. Hindi is fit to be that, as it is the most widely understood. And so to solve this problem of a common *lingua franca* we must use Hindi in our business, &c. We should enrich its literature; and diffuse a knowledge of Arya Bhasha by opening Arya Bhasha schools and Arya Bhasha libraries."

A little incident.—Then the following resolutions are moved and carried unanimously. But before we mention them one little incident attracts our attention and that is the offering of a booklet by Brahmcharis to Shree Mahatama Munshiramji. It is but a small booklet of songs; but

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it is a heart-offering, a token of the love and reverence that the Brahmcharis bear to their common spiritual father.

The first resolution—This done, the first resolution is moved by Swami Satyanandji. It reads thus :—"In the opinion of this Sammilan one common language for India is necessary, and that language can be Hindi." While moving the resolution the Swami emphasises the importance of having a common national language and of using it for national work in order to reach the masses. Pandit Satwalekar while seconding the resolution points out the practical difficulties that arise on account of the Babylonish confusion of tongues that exists at present in India. Pandit Poornanand while supporting the resolution recites the sacred text Sam-Gachhadwan, Samwadadwam, &c., and thus makes out that this having of a common language is not only a political necessity but also a religious duty.

The second resolution.—The second resolution is moved by Mr. Ganga Prashad, M. A. It reads : "In the opinion of this Sammilan the Dev Nagri characters are the most scientific, and hence the same should be adopted in writing all Indian languages." The learned mover in support of the resolution says : 'Just see, the arrangement of the Dev Nagri characters is the most natural. As soon as you exercise your vocal apparatus it is the muscles of the throat that you move first. The part that comes next in use is the palate, then come the teeth and last of all the lips. And so in Dev Nagri alphabet first you have gutturals, then palatals, then dentals and last of all labials. This is the scientific side of the question. For its utilitarian side I have to say that the adoption of one script is the first step towards the adoption of a common tongue. I am sure that if this step is taken, gradually the difference of languges will disappear.'

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Professor Ram Deva while seconding the resolution says; "Dev Nagri characters are the characters in which Sanskrit is written. And as Sanskrit is the mother of all Indian languages so this script should be the most suitable for writing all Indian languages. The adoption of this script for all Indian languages will prevent the corruption of Sanskrit words current in different Indian languages." Pandit Arya Muni supports this resolution.

The third resolution.—The third resolution is moved by Professor Bal Krishen, M. A. It runs thus: "This conference expects the Arya public, in general, and Arya Samajists, in particular, to open libraries and reading rooms where Arya Bhasha books and Arya Bhasha papers be kept, and to use Arya Bhasha in their Dharam Shalas, letters and account books." The resolution is seconded by Swami Sutantranand and supported by Mr. Vishnu Dutt, B. A., LL. B.

The fourth resolution.—The fourth resolution is moved by Mahatmaji. It runs: "It is the opinion of this conference that the medium of instruction for all Indian children should be their mother tongue, and that this is not impossible. Secondly, this conference holds that all national institutions should conduct all their affairs in the national language."

In support of the resolution the reverend sire says." It is hardly a question now that the medium of instruction should be the mother tongue. H. E the Viceroy condemns the system of imparting instruction through a foreign tongue as 'vicious.' The directors of public instruction are gradually gravitating to this view. Remember, no original thought can be expressed through a foreign tongue. Indians to-day are charged with lack of originality. But really the fault does not lie in Indian genius, but it is the vicious system of instruction that is to blame. That instruction in higher subjects too through the mother tongue is possible, aye practicable, we here in the Gurukul have proved to our own satisfaction and to the satisfaction

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of all. Remember H. E. Lord Chelmsford changed his view on this matter after his recent visit to our Kula. True there are not enough scientific books in the Arya Bhasha. But the way to solve this problem is to translate books from other languages and not to overburden the brains of our children by inflicting upon them the task of mastering the intricacies of a foreign tongue. In support of the second part of the resolution it is enough to observe that unless we adopt the national language in our proceedings we cannot reach the masses. The objection is raised "How shall we make our voice reach the Government officials." Methiks it will suffice to remind you of Mr. Ghandhi's reply to cowardly croakers at the last Lucknow congress. And I quote that answer for you Yes, "It is the business of the authorities to know what I have to say. And if the Viceroy thinks it worth his while, and he shall think it worth his while if there is any force in my voice, to understand what I say he will take care to learn Hindi or will understand my meaning through an interpreter." Yes the Viceroy shall feel it his business to learn your language if you have but a national language and if you conduct your affairs through that language. Aye, H. M. the King Emperor too shall learn the Indian national language. (Loud cheers). Remember, Queen Victoria had begun to learn Urdu when she was told that that was the national language of India. And so fear not, fail not to pass this resolution whole heartedly."

The resolution is seconded by Mr. Brij Nath and supported by Mr. Brahmadutt Vidya Alankar.

Mr. Bhatji now shows us some of his artistic writing. and is awarded a medal.

The president dissolves the meeting with the words: "Carry the message of to-day's conference with you to your homes and put it into practice."

Thanks being offered by Prof. Rama Deva the audiance disperse in different directions.

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Afternoon.—They meet again in the afternoon. To-day there has been a pouring-in of pilgrims. The pandal is packed to its utmost capacity. Many remain standing. The number of pilgrims present in the Gurukula Bhumi on the 7th and 8th is, according to the camp manager's report, 15,000. Among others the Honourable Mr. Ayanger of the Imperial Legis'ative Council the Hon. Mr. Taranath of the Provincial Legislative Council, graced the occasion by their presence. The afternoon sitting begins with a Bhajan by Mahashay Amin Chand.

Arya Educational Conference.—It is a meeting of the Arya Educational Conference. Mahatma Munshiramji takes the chair.

The 1st resolution.—The first resolution is moved by Prof. Ram Deva. It reads thus : "It is the opinion of this conference that the life of every nation depends greatly on the education of its females and that the present Gurukul system of education, with necessary alterations, is the most beneficial for our girls. Therefore this conference requests all managers of existing girls schools to adopt the Gurukul system in their seminaries and to run all girls schools that may be started hereafter on the Gurukula lines." While moving the resolution the learned professor emphasises the importance of female education "The hand that rocks the craddle rules the nations. Remember the destiny of a nation is shaped more by its females than by its males." Then he dwells upon the 3 aspects of education ; mental, physical and moral. "In considering the question of mental education," he tells us, "we should have in view the natural limitations that females labour under. A girl attains her puberty at the age of sixteen. Veda too enjoins that girls may be married at 16. So for the 16 years' schooling that we can give to a boy we have only 8 years at our disposal to impart education to our girls. 2ndly, girls are naturally weaker than boys. So they cannot bear the burden of a crowded educational programme. And so we have necessarily to

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cut short our scheme of studies meant for boys. Something we must eliminate, whether we like it or not. The question is what to eliminate? Mathematics, history, geography, and an elementary knowledge of physical sciences all this is, of course, necessary.

Nor can medicine and hygeine be neglected. Midwifery, cookery and science of the household are to be specialities of a good scheme of female education. Hindi is necessary for our national development.

Two items remain—modern English and classical Sanskrit. We have to choose between these two. Sanskrit is the language of our dharam shastras, while through we can keep ourselves in touch with modern advanced thought. We must choose Sanskrit and eliminate English for (1) a knowledge of dharam is more necessary than that of modern culture, (2) English, during the short time at our disposal, cannot be taught so far as to enable girls to understand advanced books.

In connetion with physical education one cannot overemphasize the importance of discouraging the modern injurious tendency found in our educated women towards fashionableness and foppery. This is not only physically injurious but also economically ruinous. And my time has travelled fast and so I must clear out."

Pandit Poornamand in the course of his seconding the resolution suggests that such education should be imparted to our girls as is calculated to inculcate self-confidence and self-denial in them and to sharpen and broaden their intellect. This resolution is supported by Mr. Vishnu Dutt also.

The second resolution.—Then comes Swami Satyanand to the stage to move the second resolution, which is: "For the permanent working of the Gurukul University it is necessary that its financial basis be sound, that there be a permanent source of income to let it go on working. To

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attain this, this conference submits, for consideration, the following suggestions to the Arya Pratinidhi Sabha :—

(*a*) That a number of Updeshaks be appointed whose duty it should be to go touring through the country all the year round and collect Rs. 10 regularly every year from every *helper of the* Kula.

Explanation.—Every person who promises to pay Rs. 10 as annual subscription towards the support of the Gurukul shall be called a Gurukul-helper.

(*b*) Serious attempts be made that the number of such Gurukul helpers never falls below 10,000."

"Uptill now," continues the Swami, "Mahatmaji was the support of the Kula. Now he is going to throw the burden off his shoulders. Now shou'd we all be wakeful, be alive to the seriousness of the situation. The Gurukul to day is living from hand to mouth. You must understand your responsibility and show, in a material form, that you do understand it."

Professor Balkrishen seconds the resolution, and in support of it says, "Savages live from hand to mouth. It is the savages who have no thought of the future. You are all civilized. So must you put the Kul on a permanent financial basis. Raise a permanent fund. Remember money is the life blood of institutions. Let there be parmanent subscribers of Rs. 10 each to be paid annually in support of the Gurukul. Rs. 10 a year is no heavy tax on your purse. It is a small amount. You can easily spare it. Let 10,000 Aryas promise to pay this annual instalment. And let there be local committees to collect this subscription. And so shall the Kul continue to work successfully for ever and for ever."

Professor Indra supports the above resolution and proposes, as an amendment that the words "or more than 10" be added after the words "Rs. 10" in the explanation, and that the words—"and the sum so collected shall be for meeting the current expenses of the Kul" be added to the resolution.

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The amendment is unanimously carried.

The third resolution.—The third resolution is moved by Babu Brijnath. It is—"It is the opinion of this sammelan that a closer connexion should subsist between the different Kuls ; and that for bringing about this connexion a sub-committee consisting of six members be formed who should consider the practical ways and means to bring about such connexion and who should submit their suggestions at the next meeting of this conference.

The following gentlemen shall be the members of the sub-committee. (1) Mr. Ghasiram, M. A , (2) Mr. Narayan Prasad, (3) Dr. Shiam Swaroop, (4) Professor Ram Deva, (5) Pradhan Balkrishen, (6) Pandit Indraji."

Mr. Brahma Dutt while seconding the resolution suggests that each of the existing Kuls be made a centre of a special study, *e.g.*, one may be recognised in agriculture and science, another in commerce and a third in Vedic literature and so on. "In this way no province will feel its importance diminished." Doctor Shiam Swaroop heartily supports the resolution. Mr. Ganga Prashad, M.A., appreciates Mr. Brahma Dutt's suggestion and adds, "when our ideal is common, it is but anomalous that there should be no close connexion between the different homes."

Presidential remarks.—The President in his concluding remarks emphasies the importance of the first resolution, *viz.*, that in connection with female education. "The Viceroy sometime back said. "Let ladies of the land be educated and we shall give you political rights." And so I appeal to you to realize the importance of female education. Let some 200 of you educate their wives and let some 50 of the ladies so educated come forth to establish girls Gurukuls ; and we shall have gone a great way towards the solution of our many perplexing problems."

Dev Vani Sammilan.—And so the sitting closes. And the Dev Vani Sammilan meets now. Eloquent speeches, in Sanskrit, are delivered by the Brahmacharis. A versi-

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fication match takes place. The youngsters from Indraparasta win the day. Freely flowing speech of Mr. Krishnacharya, the president of the Sammilan, closes the afternoon programme. And so we part again to meet at 7-30 p. m.

Night programme: a thundering oration.—The night falls. The pilgrims pour into the pandal. Mr. Brijnath's thundering oration assails the ears of the audience. "What is true happiness? Where can we get it? And how can we get it? True bliss is self-realization. It is not found in external things of the world, nor in a high heaven. It is centred in your own self. You can get it now here or nowhere. You can get it by following the path of Dharma, by disillusioning yourself with regard to the so many phantom forms of worldly pain. The pain is due to our ignorance and evil deeds born of ignorance. The world is joy. Remember this and rejoice. And realizing this do you duty without expectation of reward. There is large field for work. Go and preach to the princes; left up the peasants. Imitate the soldiers of the salvation army in your saving work. Improve the condition of widows and finally popularize the Gurukul system of education. And so shall you get bliss."

An elevating Updesh.—'Self-respect and self-reverence alone lead to sovereign power.' Such is the strain in which Swami Satyanand speaks to us to-day. 'Have self-respect' my friends. It is essence of higher life. And how shall you respect yourselves? For this, in the first place, remember that you are souls—sons of the eternal. Remember that the soul is superior to body and sense. Realize what powers you possess. Just think for a minute how you, *i.e.*, souls press unintelligent matter into your service. In the second place know that true self-respect means not being slave to your lower self. Break off the bonds of fleshly lusts; and then will you be able to respect your high self. And how else shall you respect yourselves? By carrying into practice the dictates of your

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higher self. Remember that simply knowing that you are souls, and simply being free from the slavery of sense do not constitute self-respect. Let your respect for your higher selves be manifested practically through actions. Carry out the dictates of your higher self. Be a Karam Yogin. Mere knowledge is not enough; mere cold intellectual understanding will not do. Let your religion be "red-hot" and let it assert its existence through stirling deeds. Bitter is India's need of activism to-day. So act; act constantly and unselfishly."

Think over the sermon in silence. And so let us part for the present. Good night.

The 5th of April.—This day of all days is the most important.

The Convocation and conferring of Degrees—To-day we shall confer degrees on our new sanataks. Just mark their majestic march. Feast your ears with the sweet strains of Hamman band bag-pipe. See they come; the band playing in front of them. The old graduates wearing their long flowing gowns come next. Next to them in order are the new candidates for degrees; and they are followed by the yellow robed Brahmcharis, a stately procession. Proudly they enter the pandal, and justly may they be proud of their well deserved degrees. Hear the loud clapping. They are warmly welcomed. They take their seats on the platform. The Kul-Vandana—a song in praise of the Alma-mater is sung. Next a huge *havan* is performed. Air must be purified and God must be prayed to on an occasion like the present. The havan being over the new graduates are given their gowns. Then they recite a few mantras; and after this the chancellor and the governor confer on them their degrees. Mr. Dharam Dutt is called first. He has passed the Sidhantalankar Parikshi (an examination corresponding to that for the degree, Bachelor of Divinity). Next comes Mr. Shishi Bhushan. He stands first among the Vidya-Alankars—(a degree corresponding to the Bachelor of Arts degree).

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And so each new sanatak is called according to his rank and upon each is conferred his degree which he receives with a graceful bow and receiving which he resumes his seat. Thus eight candidates in all get degrees. One candidate, poor Vratapal, gets only a certificate for he fails in English And now the Acharya reminds them of their vows.

The Vidyarthi's vows—"Sons you are departing to-day from this Kul. Proud is your privilege to have obtained this degree. You will hence forth call yourselves sanataks of this Vishwa Vidyalya. You are cheered and honoured by this whole assembly. But remember that if great are your rights still greater are your responsibilities. You have in the first place to convey the mission of this institution to the whole world through your words, deeds and thoughts. In the second place you take the vow of service of man. you are enlightened and educated and so it is your duty to spread the light of learning despite all obstacles. And in the third place see that throughout your lives you do nothing that may be against the high ideals of this Kul. And to all these your vows this assembly are witness. The chancellor and I feel confident that you will observe all these vows. And being so confident have I conferred on you the degree bearing the seal of this University. Remember that if you break any of these vows you will be deprived of your degree. And in the end I bless you my children. The Lord give you strength to observe your vow." And they all bow assent.

Aannouncements by the registrar.—And now hear a number of announcements by Prof. Balkrishna, the registrar of the University. A gold medal is given to Mr. Shishi Bhushan for standing first in his class, and another for standing first in Darshna, a third medal too is given him for his having stood first at the Adhikari Pariksha and a fourth still for an essay on western civilization. Two medals are awarded to Mr. Amar Nath, one for standing first in Sanskrit literature and another for getting the highest number of marks in mathematics. A number of

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books are given as prize to Atmanand for standing first in English. A medal is given to Mr. Ramgopal of the 1st year class for standing first in mathematics at the Ashikari Pariksha, and another is awarded to Vidyanand for standing first in chemistry, a third medal, this a silver one—is given away to Dhanraj for scoring the greatest number of marks in *Upang*. A gold-silver medal is given to Dharam Dev for his best Sanskrit essay. The same student is also given a book prize for standing first in English. Two prizes are given to Vagish and Amar Nath for their attempts at poetising in Sanskrit. An elocution prize is declared in favour of Vinaya Krao and a second prize of the same sort in favour of Ishwar Dutt. Two prizes are given to our best swimmers, Lokpal and Hansraj, and one more medal is given to Devraj for his essay on Ved Vidya. 7 copies of Kusmanjali Sangit are given to 7 young Brahma charis for Sanskrit versification; and each of them is given a copy of Raghu Vansh by Shree Krishnacharyajee.

Acharya's last Updesh.—The announcements being over the Acharya offers his last Updesh to the new graduates. "Inspite of failures, you have won success at last. And now that you are going out see that you spoil not the fair name of this Kul. Rather lend a lustre to it by your noble deeds. Let two Vedic texts guide you in your life. *Satyam Vad*—speak the truth, *Dharamam Char* to do your duty. For Satya *Swadhyaya* is necessary. So study the scripture regularly. But remember that merely turning leaves of religious books does not constitute Swadhyaya. Swadhyaya means stirring up your whole self to realize truth. It involves shaking off of sloth. *Pramad* is the greatest enemy of man. See that you do not fall a prey to it; never sacrifice Satya and *Dharma* through *pramad*. Let the benefit that you have received reach others. Do noble deeds of service evey day; guide others to the path of truth. Study yourselves and take daily resolves to march forward on the path of duty. Serve righteous men, learned men, and your elders. The first

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dev whom you will revere is your mother, the second such *dev* is your father and the third is your Acharya. In following us leave out our faults and foibles and imbibe our virtues. In the world you will be tried by temptation; but see that you overcome it. Be not deceived by the logical legerdemain of sophists. Uptill now you have been simply receiving; now it shall be your duty to be giving. Give *Vidyadan*; give spiritual strength; but give with sincerily of heart. Aye, give even to the most hated sinners; does not God bestow His gifts on all irrespective of their good or evil deeds. And so shall you give. Yes, give even from fear of social condemnation. And may God give you strength. The love and good wishes of the Kul are with you."

And after the chancellor's blessings to the new sanataks the *Puran Ahuti* is performed.

Welcome by old graduates.—And then the old graduates welcome the new sanataks into their Mandali, Mr. Budh Devji addressing them thus. "Welcome, thrice welcome are you in our midst. You are graduates of Gurukul to-day. The Gurukul is an institution of the Arya public. And so the Arya public expects you to work for the Samaj and the Kul. Disappoint not their expectations. Nor having once taken the vow of service fail or falter. Have faith in the future of Arya jati and in the future of this Kul. The powers of the Universe are with you. This Kul and this Jyati are beloved of God. But in serving the Arya Jyati be not guided and driven by others, but take orders from your highest self. Have faith in yourselves. But with this sublime self-confidence do not neglect to exercise self-control. One little suggestion that I venture to make to you is that you should make it an essential part of the programme of your life to complete Swamiji's Ved Bhashya; not simply by writing words explanations of the *Mantras*, but by living the truth taught in the sacred texts. And now once more welcome."

And now Mr. Dharam Dutt on behalf of the new snataks makes a reply. "Glad we are that we are thus

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welcomed and honoured by you all; but we tremble to see our heavy responsibilities. But overcoming our apprehensions we, for once, take the sacred vow of service. Yes, we offer our lives for the service of the mother. Our vocation henceforward will be the service of Arya Jyati. We shall put into practice the lesson of living for others."

The Sanajasin's Ashirwad.—Now Swami Achyutanand blesses the Brahmacharis on behalf of the Sanyasi mandal. "May God give you strength to observe your vows, and to bring about the realization of brotherhood of man under Vedic flag."

Blessings by all.—And now all together bless the new graduates. "May air, the sun, bricks of the altar, and lightening, be all beneficent to you. May east, west, rivers, seas, sky and all directions be beneficent to you. Amen, Amen!"

Then Mr. Kanaya Lal of Multan sings a bhajan and the Kulgit is sung by the chorus. And so the sitting ends, the Brahmcharis going back in a file as before. And all go to their huts to meet again in the afternoon.

The afternoon: farewell addresses.—In the afternoon Shree Mahatma Munshiramji receives two farewell addresses—one from the Gurukul teaching staff and the other from the Arya public.

The addresses are printed and distributed widely. You can read them elsewere. Mahatmaji's reply to the first address is.

Mahatmaji's reply the teaching staff.—"My colleagues! much did I desire that this should not come to pass. I told some of you who moved the matter with me that you should not give me an address' fearing that I should be able to make no reply. But now since you have read your address I am bound to make a reply.

There have been 'virtues' in me, but there have also been faults in me. You have seen them both. And your thinking me deserving the honour you have done me

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makes me feel confident that my work has not been vain and will not be vain.

On many occasions have I differed with you. My treatment of you has been sometimes very harsh and even unbearable. But your great love towards me and your belief that in all that I did I was actuated by love have made you forget my failings. And, so it is that you have done me this honour.

You have referred eulogistdically to 'my work.' But let me remind you that the work that you call mine is not wholly mine. My share in it is small; and for the small sacrifice I have got all the worldly reward that one ever can get. In this work that you call mine there have been so many sharers, so many partakers, so many burden-bearers. They have done a good deal and yet their work is not known to you. They have been silent sacrificers. And I must also acknowledge that whatever little has been attained would not have been attained but with the help of so many of you who have sacrificed their all.

And lastly and this above all else I feel to be the truth, even this that the work that you call mine is God's work. Ever since the day that I took the vow of service I have depended on the Divine. Yes, the growth of the Gurukul has been due purely to God's grace. All obstacles were removed by Him who gave me, so weak, strength. And so I trust that the work will continue on in future for ever and for ever more.

And today I part from you physically, my body will not be with you in future. But I am sure distance cannot divide us. We shall be more than ever closely united in God whose spirit breathes in you as well as in me, and in the fulfilment of the ideals set before us by our Acharya, Rishi Dayanand, whose mighty manetism has brought us all together here, in this *Tapo bhumi*. And so adieu."

Mahatmaji's reply to Arya public.—"I know not what reply to make to you. Your address is love saturated. It is also poetic. The poetry of your address reminds me of

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the little conversation that once I had had with my friend, the Revd. Mr. Andrews. Talking to me about the Shanti niketan, at Bholpur, Mr. Andrews told me. "Well, Mahatmaji, at Bholpur you know the poet Ravindra Nath, he writes poetry, and the students they sing it so sweetly. Why dont you have the same sort of thing here in the Gurukul?" And spontaneousty the words rushed to my lips. "Yes they write poetry and they sing poetry, but we here in the Gurukul we live poetry." And so I shall not reply to your address in coloured language. My answer to the great confidence that you have shown in me will be that I shall try to prove myself worthy of it. I would try to live poetry rather than speak it And you too I expect to live poetry. I know the Arya ladies have livel peotry. They have always shown their great sympathy for the Gurukula. You gentlemen you too have greatly helped the cause. You have certainly shown great confidence in me inspite of my many faults. You have placed large sums of money at my disposal to be spent as I chose. And to day you thus honour me and show me your love. I never can forget this occasion.

But let me tell you that the work for which I have stood is, in fact, the result of Dayanand's *Mahan tapas*. It was his electric power that attracted me to this place to do this work ; and it is the same light that is now calling me away from this place. And I feel confident that through your good wishes I shall have the strength to follow the light.

And the work, the result of the Rishi's *tap* calls you too to make greater sacrifices still. Show your love towards it through your deeds. The teachers, professors, and even the menial servants that serve here are all moved by higher motives. I am sure they will continue to work steadily and steadfastly. The institution's fame has spread far, and now I have no anxieties concerning the Kul. But life means progress, and so must you all have the] ideal of progress before you. And God shall be gracious.

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Last words to the students.—And to you, Brahamacharis, I say don't forget my feelings towards you nor disappoint my expectations in you. Remember, your ideal is not book-learning. Of that there is plenty outside, in other institutions Yours is to attain that *Sidhi* by attaining which all else is attained. Remember you are Brahamacharis above all else. Be steadfast in the observance of that your highest vow, and help others too in the attainment thereof. You have helped me in building up my higher life, and I hope that in future you will help your other teachers in walking on the path. And thus by your mutually helping one another the Gurukula shall be a centre of attraction and a source of inspiration to all.

And now I go out from your midst having but a dim idea of what I shall do in future. The prospect is not very clear. But in the highest heights of the atmosphere I see a clear bright light. The light is beckoning to me, is calling me. And the call, in course of time, shall come to many of you. Bless me that I may have the strength to follow the light."

A short but effective appeal.—And now Prof. Ram Deva makes an appeal for funds. "The question is asked 'In whose charge is Mahatmaji going to put the Gurukula, now that he is himself retiring?' The question is easy to answer. Mahatamaji has faith in the support of the Arya Janata. Did he not fully believe that Arya public would support the Kul with their money, with their bodies and mind, aye with their very life blood, he would not have thus left the Gurukul as he has done now. Yes, he puts the Gurukul in charge of you all Will you prove yourselves worthy of his great trust?"

Collection of Funds.—And now money begins to pour in. Hear the jingle of rupees. They are counted and recounted by the treasurer and the clerks. Seth Jainarain of Calcutta makes a princely donation of Rs. 20,000. Many others pay handsome sums proportioned to their large pos-

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sessions and to their love for the Kul. The whole tale being told, over Rs. 72,000, in cash, is announced to have been collected.

Night.—And by now the main part of the programme seems to have been gone through, There is packing in haste and hurry. Thousands leave the Kul before sunset ; and when we reassemble in the pandal at night we have hardly one third the audience to hear us. But these our last items are by no means unimportant. It is almost an axiomatic truth that the last things are by no means the least. So please attend to the proceedings with full attention ; and now listen to Prof. Balkrishna's learned lecture on Ved and Vedic Muni.

A learned lecture.—Prof. Balkrishna is a very well read man. He lives much of his time in books—specially old books of antiquarian interest In this his lecture he criticizes the contentions of one Swami Harprashad who has styled himself Vedic Muni and who has written a book on Vedic interpretation. Here is the gist of his arguments. "The Veda, is the word of God, and therefore it is not only difficult to be understood but cannot at all be fully understood by man. Mr. Harprashad, on the contrary, holds that Vedic Bhasha is as easy as Punjabi and can thus be understood by all. But this position he practically contradicts by his translating Ved mantras into Arya Bhasha; for the latter language is more difficult than the former, and it is needless to translate mantras from an easier language into one more difficult. Secondly, Swami Harprashad is a dishonest and hypocritical man and therefore his statements, whatever they may be, cannot be true. And, thirdly, the position taken by Swami Harprashad, *viz.*, that Vedas are compilations made by learned men, direcly contradicts the consensus of opinion of all Rishis as to the revealed character of the Veda ; and therefore it cannot but he utterly false. I warn the Samaj to beware of such sophists as Swami Harprashad" On Prof. Balkrishna's resuming his seat Swami Sarwadananji addresses the audience.

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From the bottom of his heart—Swami Sarwadanand is a sincere soul, one of the sincerest. There is no cant in this Swami Sarwadnandji. While we hear him we feel that he has known contact with the heart of things. His utterances cannot very rigorously satisfy all the canons of formal logic, but they are governed by a higher logic of experience; they come from the bottom of his heart, from the heart of his heart. And one mighty trumpet note he blows this night, a short simple note. And truth you know is always simple. And two words he utters. "*Saty am wad*; speak the truth and realize God. Speak the truth for by that alone you can win true success. And how shall you know truth? The first condition for this canditateship is to have love for truth. How many or rather how few have the real requisite love for truth. It is sad to see that the Samaj has neglected the search after truth. Our secretaries and presidents have hardly the time and inclination to know truth. When the day of *sat sang* and *swadhya* comes they generally suffer from headache. Let go this disinclination towards truth.

The second condition necessary for the perception of truth is freedom from contentiousness. Woeful is the state of the Samaj in this respect. How long, alas how long will you insult truth for the protection of your parties? Long have you done that; give it up now.

And having fulfilled these two essential preconditions for the perception of truth have recourse to *swadhya*. Study the scripture and you will know religious truth; and carry the dictates of truth into practice.

And the second thing that I invite your serious attention to is God-realization. Realize God, for God is the one changeless *Calm* in this world of change. Realize God for He alone can grant you *mukti*. Realize God for only by realizing Him shall you be free from the fear of death. People in their pursuit of pleasure forget that there is pain in this world—pain of birth, pain of disease,

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pain of separation. People forget that there is death through their extreme love of life. But this is all ignorance. Be wakeful. Remember that pain shall come, that hearts shall burst, that there is no escaping death. The sword of death hangs but by a hair. Remember the sword, and remember the saviour.

And how shall you realize God? God you must know is subtle. He is the subtlest. He cannot be sensed. So look not for God in external things. Rather retire into silence and seek the Beloved in the sacred sactuary of your heart. Come into the calm and you will be free from worry. If you have failed, weep not over your failures; rather make stepping stones of your failures to rise to higher things. And by being steady in this pursuit shall you at last get the peace that passeth understanding."

Yes, retire into silence. Think seriously over the sublime sermon through the long hours of calm. And so let us part. Good night once more.

The 9th of April.—Early in the morning the pilgrims meet again in their usual rendezvous.

Papers on the Veda.—A number of very learned papers on Veda are read to them. Profound pieces of learning are these essays—recondite erudition. A light is thrown on different aspects of 'the ancient wisdom that ages not.' The papers are all published, or are to be published, in pamphlet form. We hope their value in literature will not be altogether ephemeral. You will have an opportunity to read them in the original. With a few remarks from the president, Pandit Khemkaranji, the morning proceedings close.

Mahatmaji's reply to ladies' farewell address.—In the afternoon after a sweet little song being sung ladies' farewell address to Mahatamaji is read out. The following is the purport of Mahatmaji's reply. "Great is the respect that I entertain in my heart for womanhood. Very early in my childhood it was a woman, my mother, that saved me

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from sinful sights. It is to my mother that I owe all the 'large heartedness, patience and endurance' that you say are in me. And that my mother I see reflected in you all. My religion is the cult of Shradha that can be thought of only as mother. I love to think of my country as Bharat Mata. And I consider it my great fortune to have the blessings of so many mothers with me to-day. I am sure that these your blessings will certainly be a great help to me to attain the success that my heart desires so much.

One word I like to tell you this afternoon. It is even this—realize your great powers. Don't you underrate yourselves. Remember that you are the rulers of nations. On you entirely depends the good or evil fate of future generations. You can produce heroes or cowards as you like. And once more I repeat realize this your great power.

And in the end I assure you that your welfare will always have an important place in my heart, and my first offering of service will be for the elevation of woman."

The pracher problem.—And now they consider the pracher problem. What can be the best, easiest and quickest way of diffusing Samajic ideas and of extending the Arya Samaj? A meeting of the Vedic Dharam conference is held. Mr. Kashi Nath Vaidya takes the chair. In the course of his speech the president after emphasizing the importance of conferences like the present as leading to exchange of experiences touches upon the following points. " (1) We have given up Swadhya. It is very important for a church like ours to make a study of comparative theology. (2) The Samaj has little respect for its Updeshaks. We must all learn to respect our Updeshaks. We all must understand that the Updeshaks are making sacrifice of their luxuries and comforts and work on mere subsistence allowance. We must not treat them as mercinaries. (3) It is sad to observe that sometimes secretaries of the Samaj who themselves are not well versed in *sidhanta* ask the Updeshaks to stop lecturing for they (the

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secretaries) think that they (the Updeshaks) are preaching something against the Samaj propaganda. Such sad errors can be avoided if while electing our Mantris we attach due importance to the candidates' *shastric* scholarship. (4). Our Samaj Mandirs to-day have become rest houses and dak bungalows. It is high time that we mend matters. and observe properly the sanctity of our sacred shalas." The president's speech being over the following resolutions are moved and unanimously carried.

Resolutions.—I "This conference urges upon the Sarwedeshak Sabha and A. P. Sabhas the immediate need there is of making arrangements for Ved prachar in Madras, Ceylon and foreign countries."

Swami Swatantranand and doctor Shiam Swaroop, the mover and seconder respectively draw the attention of the audience to the great fruitfulness of foreign prachar.

II. (*a*) "In the opinion of this conference it is very necessary for every big Samaj to engage local Updeshaks for prachar and performance of Sanskars. (6) For this purpose special students should be given stipends for their education in return for some years' service." Mover Mr. Vishwanath Vidya Alankar. Seconder Mr. Gopalji.

III. "This conference strongly desires that the A. P. Sabhas of the Punjab and the U. P. should make necessary arrangements in their Gurukuls for imparting essential religious education to outsiders desiring to become Upadeshaks." Moved by Pandit Satwalikarji and seconded by Dharam Devji.

IV. For encouraging the study of religious books by ordinary men, this conference holds it desirable that the A. P. Sabhas arrange through their Gurukuls to hold examinations in Arish Sahitya ("literature produced by seers)."

The mover, Shree Mahatmaji, refers to this question as a very old one and asks the Samajists to revive their enthusiasm. He further points out that this system of exa-

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mination will greatly encourage the study of religious books. Prof. Balkrishna while secondly the resolution suggests that the step if taken will provide a wide field for recruiting the army of the church.

V. This conference strongly urges upon the Paropkarni Sabha, (1) to reduce the prices of Dayanand's works, (2) to emend the texts in strict accordance with the Rishi's original manuscripts, (3) and to get them annotated by a special committee of learned men appointed for this purpose.

The mover Prof. Rama Deva after reading the resolution points out how the cheapness of Rishi's books will lead to their being widely read and will thus help in the spread of Samajic ideas, and he urges upon the audience the vital importance of maintaining the purity of Rishi's texts. Mr. Yodhishtar Vidya Alankar seconds the resolution.

VI. This Sammilan brings it to the notice of all Arya Samajes that they see to it that all teachers in their boys' schools and girls' schools be staunch Aryas. Moved by Pandit Inraji, Vachaspati, seconded by Pandit Budh Devji Vidya Alankar.

VII. This conference requests the A. P. Sabhas to create life memberships for Updeshaks and to appoint special Sub-Committees to consider the ways and means of raising the status of Updeshaks.

Pandit Poornanandji while moving the resolution very clearly brings to our notice the importance of prachar work. Pandit Brahmanand seconds the resolution.

VIII. This conference strongly desires that there should exist an Arya Sanyasi Mandal.

IX. All these resolutions be submitted to the A. P. Sabhas so that they may be considered and carried into practice.

Moved by the chairman.

A feast of music.—And so the sitting closes. We have now no other item in our programme. But long have

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you strained your attention in listening to serious sermons; and so we now invite you to a feast of music to finish with. Our music is not the most melodious, nor our songs the sweetest that you might have heard; but it is hearty notes and elevating strains that we serve you. Hear them, enjoy them. Accord them a hearty acceptance Let them vibrate through your frame. And let the sermons sink deep within you.

The Anniversary ends.—And now I have done communicating to you in my weak way this year's inspiration of this grand gathering in the Gurukul. May it inspire you through a year, and induce you to witness the *mela* next year.

———o———

The new Principal and the new Governor.—The aniversary being over the next day, the 10th of April, Mahatma Munshiramji hands over the charge to his successors. Prof. Ramdeva the most senior member of the College staff becomes the Principal and Lala Ram Krishin, the President of the Arya Pratinidhi Sabha, Punjab, becomes the Governor.

Mahatmaji's departure from the Kul.—The next day, the 11th of April, Shree Mahatmajee leaves the Gurukul amidst the tears and cheers of the whole family. In the morning the College staff give a dinner in honour of him.

A dinner.—Dinner speeches are delivered by sanataks Vishwanath and Priya Vrata and by Profs. Balkrishna and Ram Deva, and a suitable reply is made by Mahatmaji.

Reply to sanataks' address.—At noon the graduates of the University present him an address to which Mahatamaji makes a reply to the following effect.

(1) My sons, you say that I have suffered pains for you. But if it is so, was it not my duty to do so, and have not the troubles made me more steady in the pursuit of my purpose. In the second place have you not done so much for me! Have I not learnt much very much indeed from you.

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(2) It gives me great pleasure to see that you are alive to your responsibilities, that you think of the work of the Kul to be your work and are ready to take up the burden on your shoulders.

(3) In the end let me assure you that the connexion between you and me is a sacred one. God has brought about this connexion, and such a connection never can break. Rather it will go on growing faster and faster as time travels on.

(4) And as I part from you to-day I bless you, and pray to God that He give you strength to achieve your noble ideals."

A glad-sad procession.—On 11th April at 4 p. m. Mahatmaji leaves his long loved Kul. A long train of persons follow him upto Mayapur, the new Governor and the new Acharya, professors, teachers, the Brahamacharis, and some Gurukul guests that have chosen to remain here to see Mahatmaji's departure. It is a glad-sad procession this that proceeds now to Mayapur. The revered figure of Mahatmaji with two Sanyasins, Swamis Swatantranand and Satyanand on his two sides is in front. Next go the Gurukul guests, the Governor and the Acharya and the staff and behind all follow the yellow-robed Brahmacharies. It is a glad procession, for now the Gurukul, the child of Mahatmaji's nurture has grown mature enough to manage its own affairs. It is a glad procession for now Mahatmaji great (Mahan) already has grown greater still. And so he leaves the Gurukul with full satisfaction, as he himself says. And so it is that we keep the band playing in front of us to declare that we are glad. Our reason too tells us that Mahatmaji is taking a right step. We are logically satisfied to see that Mahatmaji in answer to the higher call leaves this narrower field of work where his soul can no longer have freest and fullest expression of its powers. Yes, our head is satisfied. But what about the heart? What about the breaking asunder of so

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many long and strong associations? Alas, the procession though glad is very sad. On no face is seen a smile. On the other hand, there is suppressed sighing and sobbing, and even a little loud weeping. Even the professor of logic forgets his philosophy and wipes a tear off his eyes. Even the eyes of the dry mathematician grow moist this day. In the beginning it is serenity of the revered face alone that relieves the sight. As he proceeds, Mahatamaji is garlanded by the ladies, by the villagers of Kangri and by Kankhal men. Gradually spirits of the train begin to revive till we reach Mayapur. But even here we leave our beloved Mahatmaji gladly enough, but still more sadly.

A solemn ceremony.—On the 13th morning we again repair to Mayapur to witness the solemn ceremony of Mahatmaji's entering the Sanyasa Ashram. A grand havan is performed. It is an altogether impressive ceremony, this. Our Mahatmaji appears before us now clean shaved, in a Sanyasi's dull red garb, with a *karmandal* in one hand and a long stick in the other. He is now no longer Munshiram but has become Shradhanand.

Munshiram now Shradhanand.—"Being moved by Shradha I have taken this step and hence from to day I want to be called by the name Shradhanand." Munshiram was Mahatma, a great soul, uptill now; now he has become a Swami, a master of souls. And well may he become such, for now he has "renounced Putreshna (desire for sons) dhaneshna (desire for riches) and (above all) lokeshna. (the desire for fame)." And it is through renouncing the self that the Universe grows 'I'

A dinner.—Now Swami Sarvadanand delivers a short suitable sermon. At noon a dinner is given in honour of Mahatmaji by Seth Kishin Chand of Kankhal.

Our last farewell to Mahatmaji.—On the 14th morning we go to the Hardwar railway station to see Mahatmaji off, to bid good-bye to Mahatmaji. "But let not this be our last good bye. Do come back to your Kul, do come soon." All bow to him and once more bid him an adieu, a long adieu.

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(SWAMI DAYANAND ON CONSCIOUS RACE-CULTURE).

(*By an "Admirer."*)

Amongst the movements that have deeply influenced Modern India, the Arya Samaj has a unique place. It is essentially an indigenous society. It gets its inspiration from the Hindu past or rather the Aryan past, for it abjures the name Hindu. It is keeping clear of all foreign influences. Its founder, Swami Dayanand, was born in an orthodox family of a Guajrati Brahamin. He, very early, disappeared from his father's house and wandered throughout the length and breadth of the vast continent of India to learn the mysteries of *yoga* and to study the ancient Sanskrit lore. Long had he wandered, when he learnt of an old ascetic and seer, Swami Virjanand, who then lived at Muthra. This ascetic, Swami Dayanand approached as a pupil. For two years and a half he studied with his new and wonderful master and then came out into the world to place his mission before mankind. His master ordered him to work for the salvation of the human race. He was told that men were steeped in ignorance, sin and misery, that humanity had forgotten its old traditions and that an utter lack of a complete system and philosophy of life was what troubled the race. To bring back humanity to its past traditions, to give it a complete system of life was what he was taught to regard the mission of his life. This complete system he found in the Veda and nowhere else. The Veda was to him the eternal and the original fountain of all truths. He tapped the fountain and let the waters flow to fertilize the barren land of human heart. One current issuing from that fountain had written in bold hand on its flowing and circling eddies—"The Better Man."

The Swami believed and taught that the one thing that could save humanity was the production of better children. He believed that it was in the hands of father

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and mother to produce better children. He writes:—"As there is a science of improving other things, so there is a science of improving progeny." He has so much faith in this science of his that he enthusiastically writes:—"This is the reform of reforms, the source of all happiness and the greatest of good."

What are the elements of his science as taught by the Swami would be the next question for consideration. He first employs the method of selection and elimination. Let none marry who has not undergone a course of hard discipline. Upto the 25th year at least the males and upto the 16th year the females are required to live this life of discipline. During this preparatory course they are called Brahmacharis. Below we cull from Swami Dayanand the chief rules of discipline that the youths of the country should be drilled in :—

"A Brahmachari (male or female), should abstain from meat and alcohol, perfumes, garlands of flowers, tasty foods and drinks, the company of the opposite sex, sour articles, and injury to all living things, from anointing the body and handling the reproductive organs unnecessarily, from the use of collirium, from the use of boots and shoes and of an umbrella or a sunshade, from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealousy, malice, from singing, dancing, playing, gambling, gossiping, lying and back-biting, from looking upon women (with an eye of lust) and embracing them, and from doing harm to other people, and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive element."

Necessary as this life of discipline is for those who intend to reproduce themselves, it is not necessary that all who have undergone this discipline should marry. Some may not marry for like Newton they may wish to remain un-married and serve mankind. Others should not marry for their marriage would be productive of evil to the

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society in which they live. The Swami on this point quotes the following from Manu :—

"In connecting himself with a wife, let a man studiously avoid the ten following families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that the members whereof have thick and long hair on the body, and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism, because all these faults and diseases are transmitted to the off spring. Therefore both husband and wife should come from good (physically and morally and intellectually) families." Manu III 6 and 7.

After eliminating the diseased and the degenerate the Swami proceeds to lay down another principle for the benefit of mankind. He orders that those who are connected by blood should not marry. Here, too, he quotes the following from Manu :—

"A girl, who is not descended on his mother's side within the sixth degree and does not bear the same family name (Gotra) as his father's, is eligible for marriage." Manu III 5.

The Swami further extends this rule and enunciates the principle that near alliances should be avoided in general. He contends that the word "Duhitra" (Sanskrit form of daughter) implies that girls are to be given (in marriage) to men coming from distant lands. Amongst the advantages accruing from distant marriages he mentions the following :—

"Any two persons who have in their childhood, lived near each other, played and quarrelled together, loved one another, noticed each other's faults, imperfections, ebulitions of tempers and misbehaviours, and] per-

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haps sometimes, even, seen each other undressed, if married to each other, can never love each other to the extent desired.

"The marriage of near relatives does not improve the race from want of interchange of fluids and essences (such as blood) of the body, it rather deteriorates it. This is analogous to the addition of water to water, no new quality being produced.

"As the addition of sugar and such medicines, as ginger, improves the taste and quality of milk, so does the marriage of people, who are not related to each other (either on father's or on mother's side), improve the race."

He next proceeds to lay down rules for mating the different individuals. He believes that the final word in regard to the selection of a match should be of the prospective bride and bridegroom. Says he :—

"It is best that it should be under the control of the contracting parties. Even if parents ever think of arranging a match, it should, under no circumstances, ever be done without the consent of their children, for when people choose their partners for life themselves, there is less likelihood of mutual disagreement and the children born of such a union are also of a superior order. There is nothing but trouble in store for those whose marriage is not of their choice—they having been simply forced into it. The real factors in marriage are the bride and the bridegroom, and not their parents. It is they who will be happy, if they agree well together and they alone will suffer if they disagree."

Though he lays down this general principle, he is against courtship and against marriages founded on the passing passion of inexperienced youths. What he wishes is to guide the course of love. He wants to introduce the element of experience and the knowledge of psycho-physiological constitution of the individuals to temper the

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course of love and to guard against the evils of the momentary passion. For this he lays down :—

" When boys and girls become of a marriagable age, in other words, when only 6 or 12 months are left in the completion of their *Brahmacharya* and education, let the photographs or pictures of boys be sent to the teachers of girls' schools, and those of girls, to those of boys' schools.

Let the teachers then send for the diaries of those who are alike in outward appearance, and study them carefully. When they find any two students (one male and the other female), resemble each other in disposition, temperament, character, and accomplishments, and consider them suited to each other for marriage, let them place the photo and the diary of one in the hands of the other, and ask them to inform them of their intention (*i. e.*, whether they would care to marry each other or not). If they be quite willing to marry each other, let the " Return Home " ceremony of both be performed simultaneously. They should be allowed to converse with each other or hold a discussion (on any subject to test each other's knowledge and ability) in the presence of their tutors, parents and other respectable people. Whatever questions or answers, on any private subject, one would like to put, or give to the other, should be done in writing before the assembly."

Having brought together individuals most suited to each other, Swami Dayanand proceeds to advise them to keep their lower passion under their control. He warns them against youthful indulgences. He writes :—

As far as possible the semen collected during *Brahmacharya* should not be wasted. As the products of a good seed and fertile field are good, so the children of strong and good parents are of superior order. He that approaches his wife in proper season and avoids the forbidden nights is a Brahmchari though married. The production of good children depends upon the food, &c., of the parents. They

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should meet in sexual embrace after necessary preparation and ceremonies....."

He further tells the youthful couple to regard the production of new life as a sacred thing to be consciously and conscientiously done. He orders that nearly seventeen days before the time when conception is to take place the prospective father and mother should prepare themselves for their great work. They should take only the purest food nourishing and yet such as should not excite passions. On the day on which the conception is to take place, the husbund and wife should purify their house by burning a number of disinfectants mixed together on certain scientifie principles, put their bodies in proper order, go out into the sun and have a good sun bath and put themselves in joyful mood by singing sweet songs and finally spiritualize the whole atmosphere by prayers and thought emanations of the higher kind. Then at night should they meet and "at the time of sexual intercourse husband and wife should be perfectly healthy, mutually happy, and free from sorrow."

The time of meeting too is fixed. It is one of the first twelve days after the disappearance of menstrual flow. Certain days of these, too, are to be avoided.

Then the Swami lays down detailed rules for looking after the embryo. He writes :—

"It behoves both parents before, during, and after conception to avoid the use of such foods and drinks as are intoxicating, decomposed (*lit.* foul-smelling), non-nutritions (*lit.* dry), and prejudicial to the growth of intellect; and to use those articles that are productive of mental-tranquility, health, strength, intellect, energy, and good temper—qualities that go to make a man refined. Such foods are milk, butter, sugar, cereals, etc.,—foods and drinks, that help to make the reproductive element (both male and female) of the highest quality, free from all faults and imperfections."

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"He further recognises different stages in the development of embryos. In recognition of these stages he lays down that two ceremonies—one to be performed two months after the conception and the other to be performed five months after the conception. The first is intended to help the embryo in its physical development and the second to accelerate the development of its brain. In the course of the first ceremony certain medicinal drugs are taken in by the mother and at the time of second ceremony hypnotic suggestions play an important part. The Swami also lays down how the course of living should be changed with these stages. Needless to add that the husband is to keep back from meeting the wife throughout the period of pregnancy.

Thus carefully guiding the development of the embryo, the reception accorded to the child is also to be scientific and impressive. Before the birth takes place, everything is put in order, the house is given an extra cleaning and the atmosphere filled with spiritual vibrations.

We have, thus, very briefly described the principles of the Science of Eugenics as laid down by one of the greatest sons of India. We wish our advanced brothers of the land where this reaches, could just find time to study these principles in the light of their own scientific principles, reduce to practice the theories laid down in the above pages, to find out how far they are calculated to make humanity better. We have faith in Dayanand's theory and the old Hindu science and we pen down these few pages in order to convey Dayanand's thought to other people. Let us hope, that our humble effort would be productive of good both to the East and the West. May the Lord bless our poor attempt!

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SWAMI DAYANANDA SARASWATI.

By a "Southerner."

It was only five years ago that a copy of the Satyartha Prakasha was put into my hands by a friend of mine from South India. In a few minutes I glanced over the salient points in it. This was enough to engender in me the profoundest reverence for the Swami. I was then interested in the suppression of the periodical slaughter of animals in temples in some superstitious villages in this district. This wicked practice was upheld as having Vedic sanction. We Shaivites have two supreme authorities, the Vedas and the Agamas, both revealed by God and both therefore identical in the fundamentals.

No vice is so strongly condemned in the Agamas as killing sentient beings. I could therefore very easily infer that the Vedas also condemned the killing of animals and could never sanction animal sacrifice. Not being a Vedic scholar I referred the matter to one of the foremost religious savants who, to my great astonish ment and annoyance, wrote that the Vedas did not only sanction but enjoin animal sacrifice. It was to be a mathematical certaintly that his pronouncement was absurd. It was when I was despairing of finding out a real knower of the Vedas that I was blessed with a copy of the Satyartha Prakasa. It was one of the happiest moments of my life when I read in the book that Vedas condemned meat eating and I inferred that animal sacrifice was not sanctioned in them. Besides this, I saw in that valuable book that the Vedas teach neither polytheism nor nature-worship. I then realised that Swami Dayanand has been the only seer of Vedic knowledge for several centuries.

The ritualistic and Vamic commentators of the Vedas have so disgracefully misinterpreted them that they have been held up to ridicule by westerners as despised as the writings of men just emerging from savagery. Nature worship, polytheism and animal sacrifice are quite enough

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to discredit any religion, and if westerners laughed at the Vedas they are not to blame. Under Sayana and his fellow commentators the Vedas were like a noble prince enslaved by a gang of thieves, fed and clothed like them, and engaged in the same profession as theirs. What direr calamity could befall this planet than the Rakshasic cutting off of the rays of the spiritual sun of the universe! and what greater, nobler, and holier service to God and man than regaining for all mankind and for all ages the spiritual energy radiating from the ultimate source. Swami Dayanand has done this service, and what has the world got to give him thing in return? The utmost at our command is only a token of appreciation of his work. It is therefore a privilege and pleasure to sing praises of him. I can command no words to praise him, but my heart is full of gratitude and reverence for him, though he cuts at the root of the practical side of my Religion, Saivaism, by condemning Temple worship, sacred ashes, and Rudrksha. If I have for him such unlimited praise, I can hardly conceive the feeling of devotion his followers of the Arya Samaj must have for him. Glory to Maharshi Swami Dayanand. Long live his holy name.

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A WORD TO OUR YOUNG MEN.

(By Chaudhri Hari Shanker.)

They only have a right to advice and admonish who have acted up themselves—words of counsel which men devoid of action offer always fall upon deaf ears. How can the world listen to and be persuaded by the words of those who could not persuade and influence their personal self by them. However the converse is also sometimes true. Small people with no higher qualities of head and heart but who feel most keenly their failings and omissions not unoften get the favour of patient listeners The very sense that they omitted to act as they ought to have acted enables them to speak with force and authority on their subjects. The Persian poet says:—

روزگارم بشد به نادانی — من نه کردم شما حذر بکنید

I passed away my time in ignorance. I could not refrain from the evil but I warn that you still can. Relying upon this happy couplet I lay before you some thoughts, however poor they may be, about young men.

It is a patent fact that the influence of English education is westernising each and all of us day by day. A father, who sends his child to the University for higher education, finds to his great astonishment that after a course of five or six years his son is quite another man. The young graduate in the English costume with a cigar in his mouthand glasses over the nose, Christy's hat on the head and Dawson's boot in the foot bids, on coming home, bids "good morning" to his father. The poor fellow mistaking his own son to be a Sahib and struck with panic bows down a salaam in return. On close scrutiny, however, the old father recognises the booted, suited, tall and haggard gentleman to be his own once simple, guileless, hale and hearty child.

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However this is not all. The old man, to his great dissatisfaction, observes that the change in the child is not only external—along with the outward revolution the mind too, is metamorphosed to a great extent. Purity and simplicity of heart are gone, love for parents and superiors is minimised, principles are set aside, and relegious usages and ceremonies are given French leave. Instead of simple dining dishes, a table, knife and fork are substituted, instead of simple bread and butter loaves and fishes are desired and the place of Sanskrit literature and Shastras is supplanted by the English print of the prolific novelist. The poor old man, however, thinks that the change in his son is perhaps momentary. But this is not so. As years roll on habit becomes second nature. The outward glass of fashion and style; the foreign modes of thinking and living, the strange and costly ways and habits become in due course ingrained in the juvenile recipient. The material world with all its charms and attractions, and the rich display of variegated phenomena of diverse hues and color soon allure the young fancy of the green born and irrisistibly tempt him to the bait. The mind is apt to incline to the evil sooner than the good and light, shadowy, unsubstantial ideas and impressions are readily focussed and imprinted upon it. The wave of materialism which in this era may be said to be at its highest water-mark sweeps away those sterling, solid and substantial ideas of plain-living and high thinking which go to form character. Young men, dazzled by the superficial show of the outer world let go the reality forgetting the maxim "All that glitters is not gold." It is, therefore, of the utmost importance that from the very beginning young men should accustom and habituate themselves to the simplest ways of living. They should abhor all ideas of ornamentation, style and fashion. They shou'd wage a regular crusade against all shams and shows.

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The question of dress is now engaging the attention of the civilized world. Many thinkers and reformers are of opinion that the European dress requires a good deal of change and remodelling. For women specially the western dress is rather unscientific and inconvenient. The waspish waists and lionish breasts are so prominently brought out that the Indian etiquette rebels against it. Medically also the artificial thinning and constant belting of the waist give rise to many complaints of the womb and the stomach. The Indian sarhi, daman and dupatta are at once so simple, decent and comfortable that any intermeddling with them is, to all intents and purposes, useless. Pantaloons and short coats of the male dress also do not befit an Indian physique. In the temperate climate of India the body need not be clothed with tight and stiff dress. Ample room should be left for the free display of every part of the body in each and every position. Why should our young men discard the fashion of dress which our ancestors had chosen and adopted? Simple trousers, plain kurtas, long angarkhas, decent pagrees, easy Indian shoes, can well satisfy our tastes and wants when we take Indian means and climate into consideration. Cleanliness and neatness in dress, of course, are as essential as any thing. It is, therefore, not at all necessary for us to follow in the wake of Englishmen and imitate their tastes and designs when we can find no reasonable fault and flaw in the long established ways of our own dress.

The next point that I want to urge upon my juvenile fraternity is the question of food This is perhaps the most beaten and highly-hackneyed subject but none the less unsettled. Modern thinkers and philosophers have yet to agree as to what kind of food is most beneficial and conducive to the well-being and growth of humainty. Whether man is a carnivorous, herbivorous, frugivorous or omnivorous animal is still the question which puzzles and agitates the scientific world. When scientific and philosophic minds sound

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a discordant note on such a vital subject, the illiterate masses and laymen needs must grope in the dark in this matter. Vegetarianism claims but the smallest minority of votaries and advocates and carnivorism rules supreme. Some people steer a middle course and say that eggs and fish are vegetables pure and simple. It is really very difficult to understand the so-called scientific grounds and reasons which substantiate the proposition that the fish species are devoid of life and that the spermatozoon in the egg have no animality. When modern science establishes beyond a shadow of doubt that even inanimate matter, is capable in a subtle and refined form of responding to all outward stimulii (Mr. Bose's formula about response in the living and the non-living) such theoris look preposterous and untenable.

Lord Krishna has in this Magnum Opus the Geeta so well depicted the properties of food-stuff that it will amply repay the student to rummage the leavesof that chapter Eatables are described to be of three kinds:—Satogunis, Rajagunis and Tamogunis. All four, bad smelling, over kept, hard, dry, intoxicating sleep-inducing and ignorance-producing substances are Tamogunis and as such should be avoided by the twice-born. Substances which produce desires and stimulate appetites, those which engender activity and restlessness and those which create hankerings and cravings for worldly things are Rajogunis pure and simple. And lastly those eatables and drinkables which produce peace and calmness of spirit, which sharpen the intellect and strengthen the memory which produce health of mind and health of body, which create ideas of purity, piety and lead a man to godliness are Satogunis. These the student, the Brahman and the Sanyasin should invariably adopt as their food Wheat, grams, and other cereals. dried and fresh fruits, milk, honey and butter are no means substitutes for egg, mutton, pork or meat chop.

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In this matter Dr. Louis Kohni, the author of Hydropathy, Dr. Kellogg late President of the Council of Physicians and lots of other scientists and physicians are pointing to the same simple diet-table which the colleagues of Rishis and Munis prescribed long long ago. In recent times Professor Rama Murti has demonstrated to the hilt what Herculean miracles of phsique are possible by a dietary of almonds and rice only. I will urge upon my young readers that they should at least avoid all highly-spiced and well-seasoned articles all flesh foods, all pickles, preserves and chillies, all cold drinks, aerated beverages, wine and intoxicants. Light, simple and nourishing foods and drinks which keep a sound mind in a sound body should always be resorted to. Says Lord Krishna:—

आयुः सत्ववलारोग्य, सुख प्रीति विवर्धनाः ।
रस्या स्निग्धाः स्थिरा हृद्या आहारः सात्विक प्रियाः ॥
कट्वम्ल लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःख शोक कामय प्रदाः ॥
यात यामं गत रसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनम् तामस प्रियम ॥

The foodstuff which produce longevity, strength, courage, energy, health, happiness and love those which are juicy and starchy and those which impart vitality and pleasure to the entire system—aye these are the substances which are dear to men spiritually inclined. Bitter, sour, brackish, pungent, extremely hot and dry foods those which create disease, sorrow and pain are exactly the things loved by worldly people. Cold, juiceless, unclean and remnant eatables are liked by fools and idiots.

The last point which I wish to dilate upon is religion. In ancient times religion was all in all in India. Men lived and died for religion. Air and water were not needed

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more than religion. It was the *summom bonum* of their life. Law-giver Manu ordained :—

धर्म्मएव हतो हन्ति धर्म्मो रक्षति रक्षितः ।

तस्माद्धर्म्मो न हन्तव्यो मा नो धर्म्मो हतोवधतीं ॥

" Dharam kills the man who kills it and protects him who protects it. Therefore in no case should Dharam a be forsaken ". But by the advent of western civilization this central idea long ago faded from our memory. Consistent with its wise and impartial policy of neutralism we could not expect the British Government to lay any special stress on our idea of Dharam. The result was that in our schools and colleges religious education was altogether divorced from the curriculum. How could the Government harmonise the Hindu, the Mohammedan, the Christian, the Sikh, the Jain and a dozen other creeds and isms? All other subjects, sciences and languages the merciful rulers undertook to thrust upon the willing brains of Indian pupils. But religion, the well-spring of Indian life and thought they left to the separate ics and isms to develop and evolve for themselves. But our people neglected this functional duty and the sequence was a complete over. throw of religious superstructure in our young men. If our matriculates and collegiates now scoff and sneer at the idea of Godhead, the existence of soul or the law of transmigration, the fault is mostly with us.

Therefore to my thinking it is of the utmost importance that just after leaving the school or seminary where they are starved of religion all their career, youngmen should sparea few of their precious leisure moments for study other than secular. It is a serious blunder to think that secular education is all in all. As years roll on and a man advances in age, the part which religion plays in Indian life and action is so clearly and visibly brought out that is is absurd to ignore its influence or defy its importance. It is religion only which connects the past and

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the present of any nation and a nation is dead and gone if its young men kick aside and trample underfoot the noble aspirations, the best traditions, the lofty ideals, and cherished experiences of those ancestors who have left the stage. Let our young men take to religion and theology in right earnest and they will with confidence buffet and baffle the high stream of agnosticisin and matter. worshipping that are so rampant in our midst.

Pardon me my indulgent reader! I do not mean to say that every young man should turn into a fanatic Mohammadan, a zealot Christian. a red-hot Arya, a contentious Bramho, a quarreulous Sikh or an orthodox Sanatani. My humble prayer is that with cool heads and patient sincere hearts avoiding prejudice and bigotry every young man to whatsoever class he may belong should dig out the spiritual truths which his own religion keeps concealed. Patient application, unbiased judgment, sincere searching and thoughtful assimilation are sure to lead to the goal where curiously enough many great minds meet. The Vedic Dharam which is the parent of all religions very pithily depicts the tenfold qualities which mark out and distinguish a religious theistic walk of life. Say the sacred shloka:—

धृतिःक्षमो दमोस्तेयं शौचंमिन्द्रिय निग्रहः ।
धीर्विद्या सत्यम अक्रोधा दशकं धर्म्म लक्षणम् ॥

Perseverance, forbearance, self-restraint, honesty, cleanliness, control of senses, sound judgment, true knowledge, truthfulness and absence of anger are the ten unmistakable signs of Dharma. It is well worth while every one and specially the young men to always carry this Encyclopoedic aphorism in the pocket of their hearts. They will find that in the ups and downs of their life this habit of theirs will enable them to meet against terrible odds and ends. May the Almighy father shower blessings on each and all ! Om Shanti.

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KAPILA AND DAYANAND.

(*By Mr. Chamupati, B. A., Gurukula, Multan*).

Dayanand, the last of Vedic *rishis*, has been denounced by his critics as a propounder of new doctrines, which find their counterpart in none of the six systems of Indian philosophy. In his Introduction to the Satyartha Prakasha, however, he declares in unequivocal language, that with *rishis* of any clime and country that have gone before him or will come hereafter, he is at one. The six orthodox schools find in him not only a unflinching supporter but a ready reconciler of their seemingly divergent doctrines. For all foregone luminaries, his writings are a focus, through which their divergent rays pass with blended and redoubled lustre, to coalesce into one stream of light. He quotes with equal copiousness from all the *Shastras*, and but for the mention of sources from which they are taken, the *sutras* would appear as the work of one and the same *rishi*.

We propose in these pages to show how the views of the modern seer coincide with those of one who preceded him centuries ago.

1. Three eternals—

Dayanand traces the growth of the universe to three eternal entities, *viz.*, *Ishwar*, *Jiva* and *Prakriti*. The first he believes, is omnipresent, omniscient, omnipotent; one undivided and indivisible; busy unseen controller, faultless organiser. The second is the conscious individual force acting and expressing itself in every moving and thinking body. The third is dull, lifeless—moved but not moving—matter. The three are distinct in essence but not separable in space. They envelop one another. They are co eval. They had no beginnnig and will have no end.

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Kapil's analysis is not into three, but into twenty-five. The first twenty-four, however, are only emanations. They are diversely evolved forms of the same *prakriti*, and can be regarded as one. The twenty-fifth, *purush* (पुरुष) stands for two, *viz.*, *Jiva* and *Ishwar*. Those who do not study Kapil closely declare him an atheist. But in a separate article we establish his theism beyond any shade of doubt.

It is thus clear that if minor differences of treatment be overlooked, both Kapil and Dayanand look at the universe from the same angle, and arrive at exactly the same result. Their analysis is in essence similar.

2. *Belief in the Vedas*—

The Rishis were always staunch believers in the Vedas. When all other authority fails, the divine revelation comes to rescue, and the Arya bows before it in reverent acquiescence. Read through the works of Dayanand. The same note rings throughout so that one is steeped in bliss to hear the repeated conviction of the infalliblity of the Vedas. For the most trivial utterances that he makes, the sage derives his inspiration from the same fount of wisdom divine. So does Kapila.

But as fate would have it, both are cried down as impostors. Their doctrines, it is said, are quite contrary to the wild outbursts of Vedic votaries. They assume a skin deep orthodoxy in order to pose on the simple Hindu mind, which though ignorant of both its letter and import, is yet firm in its blind belief in that clossal record of primitive worship. But for the tranquillity of salvation that the Preceptors of the faithful enjoy, the souls of these sages would sorely resent the charge laid at their door.

For Dayanand the Vedas are the very essence of life. He lived and breathed the Breath Divine. From Kapila,

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too, we shall quote a few sutras, which, let us implore, should be read, not with a squint of scepticism, but with a full confident gaze.

न पौरुषेयत्वं तत्कर्त्तुः पुरुषस्याऽऽभावात् ॥ सां० ३७३

The Vedas are no humam (production), as they have no human author.

मुक्तामुक्तयोरयोग्यत्वात् ॥ सां० ३७४

Neither the liberated nor the confined (jiwas) are capable of (making such a book.)

निज शक्त्यभि व्यक्तेः स्वतः प्रामाण्यम् । सां० ३७८

Being self-produced they are self-evident (*i. e.*, they require no proof).

The source of verility of the sages is thus the same Divine fount. They tire not of sucking its blissful juice It runs through their veins and shows itself in the springs of immortality they leave.

Plurality of souls—

Soul is distinct from God. It is also distinct from matter. But is it one? Or has every body its own देही (soul)? Dayanand accepts the latter view and has argument and authority to support it. What does Kapil say?

जन्मादिव्यवस्थातः जीव बहुत्वं । १४६

The souls are many as they are born and die. (If there were only one soul, it would occupy all bodies for all time and there would be no birth and no death).

The last sutra is followed by refutation of the stock argument of modern vedantists that like unto space (**आकाश**) the soul, though one, looks many, being enclosed in different bodies. Kapila proceeds:—

पृथगेकत्वेन परिवर्त्तमानस्य न विरुद्ध धर्म्माऽध्यासः । सां० १५२ ।

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The soul that is one and lives as one can have no idea of contradictory qualities and states.

Here also the sages are found at one.

4. Reversion from salvation—

Of all the doctrines expounded by Dayanand that reversion of the soul from salvation has found most refractory acceptance. *Mukti*, as commonly interpreted, is final repose, a never-ending release. Shall even that be followed by toil and woe? Soothed Hindu soul staggers at the suggestion. The Arya, though safe behind the fortified walls of his Lord's reasoning, feels on an inseure base in *shastric* authority, and gives his dubious assent to the unstable doctrine. Lo! there rises from the sound sleep of salvation a silvery sage, who adds his voice to that of our *rishi*. Will it have weight in reassuring the failing heart?

इदानीमिव सर्वत्र नात्यन्तोच्छेदः । १५६ ।

There will never be total termination of existence as there is none now.

(If liberated jivas were not to return, the number of jivas under transmigration would day by day decrease which would in course of time lead to total end of life As this is never to be, liberated jivas return.)—Vijnan Bikshu.

The authority of Kapila will clear up many a sinking Arya heart. Our Lord is not alone in believing in the true doctrine. All the *rishis* are with him. Let us follow the flag he has unfurled with a whole heart, reposing implicit confidence in every letter and sign he utters.

5. Theory of Creation—

According to Dayanand the universe is real. The doctrine of *Navin* Vedantis that this passing panorama

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consists only of images prompted by an illusioned mind he spurns as itself a vision in hallucination, Says Kapil—

जगत्सत्यःवमदुष्ट कारण जन्यत्याद्बाधाऽऽभावाच्च । सां० ५०८ ।

The world is real as it has sprung from a real cause and there is nothing to obstruct this view.

Nor has existence sprung from non-existence.

नासदुत्पादो नृश्रृंगवत् । सां० ११४ ।

The creation of something out of nothing is compared here to the growth of a horn on the head of a man, a funny way of discarding the absurd idea.

उपादान नियमात् । सां० ११५ ।

Material objects must have a material origin—it is a law.

सर्वत्र सर्वदा सर्वथाऽसंभवात् । ११६ ।

Creation out of nothing is impossible in any time, clime or state.

शक्तस्य शाक्य करणात् । सां० ११७ ।

The powerful (Omnipotent God) can do only the possible, *i. e.*, even God can not trespass the law.

Creation takes place in order that jivas may enjoy the fruits of their action. Dayanand and Kapil both subscribe to this view. Says Kapil:—

तत्कर्मार्जित्वात् तदर्थमभिचेष्टा लोकवत् । २१० ।

Aryan thinkers, one and all, admit that creation takes place over and over again so that the recurring process goes on in an endless series of cycles (कल्पाः) We need not cull sutras on this point as Kapil suggests no exception to the common theory.

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There remains only one point now to be touched. What function does God perform in this creation or evolution as we may properly call it? As shown in another article, His presence is His control, His contact is the motive power of this unconscious machinery. But for him the wheel would not go. The spheres would collide the planets would break, the moons would go to pieces, and there would be no light for the stars and the suns.

Here too the sages show no friction. They speak as it they had conspired.

On the theory of creation we have been very brief perhaps objectionably so. Want of space is our only apology. Evolution of matter being his special sphere, Kapila exhausts every phase of it. What is most surprising we find in his discussions, most modern views. The scientists of the present day may study him with advantage. It will bring home to them that even in material sciences, a *yogi's* achievements are far superior to those of a physical investigator in a well-equipped physical laboratory.

Our object is not to expound Kapila. We started with the notion that *rishis*, though separated by an unbridgeable gulf in time, occupy the same platform. Among elevated *jivas* there is a brotherhood. They converse in thought. They meet in spirit. They have a common mission. Their light is taken from Disc Divine. That light being identical, they look at things identically. Dayanand, the last of the train, repeats the same lesson that his elders taught before him. He is not shy in acknowledging his debt. Let us not be shy in acknowledging his loan. Truth though centuries old is ever new.

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THE RELIGIOUS PHILOSOPHY OF HINDU MARRIAGE—(continued).

II

तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुंगवम् ॥

Vanmiki of great Tapas asked sage Narada who is reputed for Tapas, learning and power of speech."

It would be preposterous to contend that this verse was composed by Vanmiki himself. Further there is more internal evidence to prove that Vanmiki could not have composed the text than to establish his authorship. The apparent confusion in this peculiar style of describing the compositions does not go to establish that the contents of the texts are unscientific and mythological, whereas the systametic application of this ingenious method in the description of highly abstract and philosophical ideas, naturally exhibits the extreme skill utilized in the treatment of a subject of the highest importance to mankind. Anyhow, before we proceed further it is highly desirable that we secure for ourselves some definite ideas as to the real contents of this reputed Manu-Smriti, its illustrious author and, if possible, the probable date of its origination too.

Manu and Mantra.

We have to enquire into here the significance of a few technical terms for the purpose of understanding the correct import of the given description pertaining to the title of the text as Manu-Smriti. We have already seen that the divine Bramha represents the basis for the totality of Intellects engaged in retrospective meditations religiously ordained. This Bramha is puranically described in this Smriti as having divided his body into two, male and female, and as having created in the female a son named Virat. That this Virat is described as follows in the Sruti itself is fact known even to an ordinaary Hindu.

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सहस्रशीर्षा पूरुषः सहस्राक्षस्सहस्रपात् ।

"This Purusha possesses thousand heads, thousand eyes and thousand feet."

The Manu of the Smriti, under reference, has been described as the son of Virat having originated from his tapas. Whatever may be the indefinite and incomplete interpretation now furnished for this description of Virat, the Manu-Smriti definitely explains the origin of Virat in verse 32. Bramha divides himself into male and female and creates Virat in the female. The philosophical conceptions of Eswara and Sakti are here puranically described as the division of Bramha's body. Virat originating from this female by the force of the male, brings us down in the scale of religious philosophy to what is technically explained as the divine basis for philosophical conceptions of the Universe, as the result of a combination of Eswara and Sakti. To be more plain, the technical term Virat alludes to the ultimate divine form of an extremely subtle nature, suited for meditation by the Yogis who analyse all material conceptions and resolve them into the effects of Sakti or divine energy whose fundamental principles are technically known as the religious Tatwas. Again, Manu described as the son of this Virat, must necessarily denote some philosophical idea connected with the conception of Virat. The significance of Manus and Manwanaras has been noticed in detail in pages 527 to 359 volume I, the Permanent History of Bharata-varsha. The following extracts may be of use for reference in this connection.

विराजमसृजद्विष्णुः सोसृजत्पुरुषं विराट् ।
पुरुषं तं मनुं विद्यात्तस्य मन्वन्तरं स्मृतम् ॥
द्वितीयं मानसस्यैतन्मनोरन्तरमुच्यते ।
स वैराजः प्रजासर्गं ससर्ज पुरुषः प्रभुः ॥
नारायणविसर्गस्य प्रजास्तस्याप्ययोनिजाः ।
॥ ब्रह्मपुराणम् ॥

"Vishnu created Virat and he created the Purusha called Manu to whom Manwantaram belongs. The second

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stage from the Manasa is known as Manwantara. Manu created the Prejas and in this line of creation originating from Vishnu no prejas are born from the womb of a mother."

This description is not far different from the one in the Smriti. It, however, states clearly that the Prejas as used here do not represent any created beings now known to man.

सवै स्वायंभुवः पूर्वं पुरुषो मनुरुच्यते ।
विराजमसृजत् ब्रह्मा सोभवत्पुरुषो विराट् ॥
सम्रान्मानसरूपात्तु वैराजस्तु मनुः स्मृतः ।
सवैराजः प्रजासर्गः ससर्ग पुरुषो मनुः ॥
प्राणो दक्षस्तु विज्ञेयः सङ्कल्पो मनुरुच्यते ।
स ओंकारो भवेद्वेदः अक्षरं वै महेश्वरः ॥
चतुर्मुखमुखात्तस्माद्जायन्त चतुर्दश ।
नानावर्णा स्वरादिव्यं आद्यन्तञ्च तदक्षरम् ॥
ततस्तेभ्यः स्वरेभ्यस्तु चतुर्दश महामुखाः ।
मनवः सम्प्रसूयन्ते दिव्या मन्वन्तरे स्वराः ॥
इत्येते मनवश्चैव स्वरा वर्णाश्च कल्पतः ।
विज्ञेयाहि यथा तत्वं स्वरतो वर्णतस्तथा ॥
परस्परसवर्णाश्च स्वरा यस्माद्वृता हि वै ।
तस्मात्तेषां सवर्णत्वादन्वयस्तु प्रकीर्तितः ॥

॥ वायुपुराणम् ॥

"Bramha created Virat. From the mental form of Virat, Manu known as Samraud originated. This Manu created the Prejas. Here Deksha represents Prana and Manu represents Sankalpa or mental determination. This Om became the Vedas and the eternal is Maheswara. From the faces of the four-faced Bramha, the divine fourteen vowels and consonants originated. Then from these vowels, fourteen Manus originated constituting the divine vowels of the Manwantaras. In this manner the vowels, consonants and Manus originate in different *kalpas* or varities of meditation. The vowels in themselves being of the same caste or family the Anwaya or Vamsa of the Manus is signified thereby."

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Manu here clearly represents the divine basis of a holy Mantra. The religious technicalities pertaining to the sounds and letters constituting a sacred Mantra are explained in the above verses. Manu is here called Samraud, his father is called Virat and his grandfather Bramha is known as Swarat. These technical terms are explained clearly in the religious literature, only they are not carefully looked into. Swarat or Bramha represents the divine basis of all subtle notions conceived by man; Virat refers to the divine basis of all the gross ideas and Samraud denotes the divine basis of both the subtle and the gross ideas combined. It is not possible to go into further details here, but enough may be quoted from the sacred texts for the conviction that the prevailing interpretations seriously affect the philosophical and religious character of the contents of the literature.

पूर्वेण पश्चिमं ज्ञेयं वर्तमानेन चोभयम् ।
एतेन क्रमयोगेन मन्वन्तरविनिश्चयः ॥
एवं देवाश्च पितरः ऋषयो मनवश्च ये ।
मन्त्रैः सहोर्ध्वं गच्छन्ति ह्यावर्तन्ते च तैस्सह ॥
मन्वन्तरान्ते संहारः संहारान्ते च संभवः ।
देवतानामृषीणाञ्च मनोः पितृगणस्य च ॥
सप्तर्षयो मनुर्देवाः पितरश्च चतुष्टयम् ।
मूलं मन्वन्तरस्यैते तेषाञ्चैवान्तरे प्रजाः ॥
ऋषीणांदेवताः पुत्राः पितरो देवसूनवः ।
ऋषयो देवपुत्राश्च इति शास्त्रविनिश्चयः ॥

॥ वायुपुराणम् ॥

"The future should be ascertained by the past and both by the present. The Manwantaras should be determined by this Krema yoga or method. The Rishis, Devas, Pitris and Manus ascend and descend accompanied by Mantras. They are destroyed at the end of a Manwantara and created at the end of the destruction. The Sapta-Rishis, Manus, Devas and Pitris are the four component parts of the basis of a Manwantara, and in the midst of

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them are the Prejas. The Devas are the sons of Rishis and Pitris are the sons of Devas. The Rishis themselves are the sons of Devas. It is so settled in the Sastras."

To the modern learned interpreters, this quotation is surely more vexatious than the previous ones. Every thing here is irrelevant and incoherent. The Devas are said to be the sons of Rishis and *vice versa*. The Pitris are said to be the sons of Devas. That the Devas are also the sons of Pitris, is stated in the Siva-Maha-puranom as follows.

एवं ते पितरो देवा देवाश्च पितरस्तथा ।
अन्योन्यपितरो वै ते देवाश्च पितरश्च ह ॥

It is not possible to believe here that these paradoxes have crept in by mistake. They are declared to be so settled in the Sastras.

इति शास्त्र विनिश्चयः ॥

We find here that the Rishis, Devas, Pitris and Manus all combined constitute the basis of a Manwantara. They ascend and descend together with the Mantra. They are destroyed at the end of a Manwantara, and are immediately created. Amidst them lie the Prejas. These are certain technical facts consistently described in every religious text exactly alike. The abundance of existing criticisms pertaining to the mutual inconsistencies of the sacred texts as well as to their production at different periods of modern history, has originated only from the simple ignorance of the subject. We cannot afford to digress further for the purpose of proving the mistake in the modern method of interpretation. We must limit our enquiry here to the history of the great Law-giver, Manu the alleged author of the Smriti under reference.

शतरूपा च या नारी सावित्री सा त्विहोच्यते ।
भार्या सा ब्रह्मणः प्रोक्ता ऋषीणां जननी च सा ॥
पुलस्त्याद्यान्मुनीन् सप्त दक्षाद्यांश्च प्रजापतीन् ।
स्वायं भुवादींश्च मनून् सावित्री समजीजनत् ॥

॥ पद्मपुराणम् ॥

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"The woman named Sata-rupa or of hundred forms is known as *Savitri*, the wife of Bramha. She is the mother of the seven Rishis named Pulastaya and others, of Deksha and other Prejapatis, and of Swayambhuva and other Manus."

In this Puranic description, the term Savitri alluding to the celebrated Gayatri Mantra, is the least likely to be misunderstood by a Hindu of common sense. The Mantra, Rishis and Prejapatis described all over our religious literature being here assured to be the offspring of this Mantra, they cannot possibly be classed under human or beastly creation. All the prevailing historical accounts of them are therefore worse than fabulous mythology. The modern critics of the so-called Indian mythology are unconsciously caught in their own trap for which the sacred literature is certainly not responsible. The ignorance of the Puranic method of treatment adopted undoubtedly lies at the bottom. Now let us proceed.

मनोर्नाम मनुत्वं च यदेतत् पठ्यते किल ।
प्रयोजनवशाद्विष्णु रसावेव तु मूर्तिमान् ॥
॥ वराहपुराणम् ॥

"The name Manu and the characteristic of Manu are mentioned in the texts with some special object and they allude to Vishnu in some form."

We have already noticed that Manu represents the divine basis technically known as Samraud. The above passage is therefore clear enough.

एनमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

"Manu is explained by some as representing Agni by others as Prejapati." We have already seen that Agni generally refers to the true knowledge. Prejapati is a term commonly used to denote Bramha himself. Its special significance has been already noticed in detail in pages 477 to 507, volume I. The Permanent History of Bharata-Varsha while dealing with the character of Rishis.

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प्रजापतय इत्येव पठ्यन्ते ब्रह्मणः सुताः ।
एतद्वंशसमुद्भूताः स्थानकालाभिमानिनः ॥
न च तेनैव रूपेण स्थापयेयुरिमाः प्रजाः ।
युगादि निधनाच्चैव स्थापयेयुरिमाः प्रजाः ॥
॥ वायुपुराणम् ॥

"The Prejapatis are known as the originators of families and represent the basic principles of religious *stages and times*. The propagation of the Prejas is not carried on by these in themselves, but by a combination of Yugas and their destruction." The Prejapatis as the term itself denotes refer directly to the creation of the technical Prejas, and they are here clearly explained as the basic principles of religious stages and times technically connected with the creation and destruction of Yugas. A more detailed explanation is furnished in the following quotation.

स्थानाभिमानिनः सृष्ट्वा साधकानसृजत्पुनः ।
मरीचिभृग्वंगिरसः पुलस्त्यं पुलहं क्रतुम् ॥
दक्षमत्रिं वसिष्ठञ्च धर्मं संकल्पमेव च ।
प्राणात् ब्रह्मासृजद्दक्षं चक्षुर्भ्यां च मरीचिनम् ॥
शिरसोङ्गिरसं देवो हृदयाद्भृगुमेव च ।
नेत्राभ्यामत्रिनामानं धर्मञ्च व्यवसायतः ॥
सङ्कल्पञ्चैव सङ्कल्पात्सर्वलोकपितामहः ।
पुलस्त्यच तथोदानाध्यानाच्च पुलहं मुनिम् ॥
अपानात् क्रतुमव्यग्रं समानाच्च वसिष्ठकम् ।
इत्येते ब्रह्मणा सृष्टाः साधका ग्रहमेधिनः ।
आस्थाय मानवं रूपं धर्मस्तैः संप्रवर्तितः ॥
॥ कूर्मपुराणम् ॥

"After creating the basic principles of religious stages Bramha created the executive principles named Marichi, Bhrigu, Angira, Pulastaya, Pulaha, Kretu, Deksha, Atri, Vasishta, Dharma and Sankalpa. Deksha was created out of his prana, Marichi from his eyes, Angira from his head, Bhrigu from his heart, Atri from his eyes, Dharma from

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his profession or trade, Sankalpa from his sankalpa or mental determination, Pulastaya from Udana, Pulaha from meditation, Kretu from Apana and Vasishta from Samana. Seated in the human body they cause the performance of Dharma.

The Puranic Personalities in the Manu Smriti.

All the Puranic personalities above enumerated as having originated from the various parts of Bramha are described as representing the executive functionaries seated in the body of man guiding the proper performance of Dharma. We have previously noticed that Sankalpa represents Manu and the same is repeated here as originating from Bramha's Sankalpa, Bhrigu originates from Bramha's heart. In the story of the Smriti under reference, this Manu teaches the Manu-Smriti to Bhrigu having himself learned the same from Bramha. He then asks Bhrigu to teach the subject to the Maha-Rishis who went to him direct for enlightenment. This Puranic story we have now to understand in its true light. We can, however, ill-afford to permit at this stage the illogical and deceptive process of reconciliation often adopted by the modern interpreters, when they hopelessly lose their position. The possibility of occasionally offering a philosophical meaning also to actual historical facts, is generally urged forward as a plea for current interpretations in such cases. We have repeatedly proved in the pages of the Permanent History of Bharata-Varsha, the total inapplicability of a ridiculous theory of the kind, thoughtlessly resorted to. Which human ruler's history could ever be transformed into what facts of philosophy or religion? How could mangoes or cocoanuts be philosophically interpreted as Gnana-yoga or Karma-yoga.

कोचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ।
विशेषं द्वैतमाश्रित्य न तेषामस्ति वेदनम् ॥
द्वैतमेव हि सर्वत्र प्रवदन्ति हि केचन ।
न ते मनुष्याः कीटाश्च पतंगाश्च घटा हि ते ॥
॥ सूतसंहिता ॥

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The sad fact undoubtedly remain that fews are actnally in need of religion and philosophy at present. Even the interpretation of sacred texts as human history, absurd as it is, seldom originates from religious inclinations. The reading and preaching of these texts in public are now-a-days ingeniously styled Kala-Kshepoms, meaning whiling away time. It cannot here be denied that there is now in the country a large number of men and women who are in utter need of such occasions, owing to a want of sound and useful education in Sanskrit and the vernacular. Those who are accomplished in the art of satisfying such people by pandering to their low taste for the moment, with their meaningless and invariably objectionable trash, have unfortunately more or less become our religious authorities of the present generation. The enlightened foreign critics who depend upon these authorities for authentic information are easily misled, and the most charitable view they are prepared to take, extends only to dubbing the contents of sacred literature with the dignified titles of mythology and allegory which our anglicised Hindu is only too ready to imitate without the least, thought of its suicidal consequences. The great Bramha, the Almighty creator of everything sacred and scientific, in the sphere of religion, is certainly no myth or allegory to the pious Hindu and to the earnest philosopher. A natiou without him, has the mark of the beast upon it and is going the way of all brutality." In the interest of the revival of our down-trodden religion, it would therefore be a great boon if these two blessed terms are omitted for some time in the English Dictionaries in India. In the discussion of all religious matters, the necessity to keep before our view an exact idea of the technical term Bramha has now become imperative, lest every arduous enquiry prove futile at the end in creating the conviction aimed at. The following extracts from pages 377 to 380, volume I, The Permanent History of Bharata-Varsha may, therefore, be noticed with advantage here.

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हिरण्यगर्भो भगवान् एष बुद्धिरिति स्मृतिः ।
महानिति च योगेषु विरञ्चिरिति चाप्यथ ॥
सांख्ये च पठ्यते शास्त्रे नामभिर्बहुधात्मकः ।
विचित्ररूपो विश्वात्मा एकाक्षर इति स्मृतः ॥

॥ ब्रह्मपुराणम् ॥

"The Lord Hiranyagerba is known as representing Budhi. He is called Mahan in the Yoga-sastra and Virinchi in the Sankhya sastra. He is also known by many other names. He is in the ornamental form of Viswa and is marked by a single letter".

The description is purely technical and scientific without the least smell of mythology or allegory. The terms Budhi and Viswa always allude to philosophical introspection and never to anything material.

ब्रह्मा विष्णुश्च रुद्रश्च विभक्ता अपि पण्डिताः ।
परमात्मविभागस्था न जीवव्यूहसंस्थिताः ॥
अविद्यापाधिको जीवो न मायोपाधिकः खलु ।
मायोपाधिजचैतन्यं परमात्मा हि नापरम् ॥
मायाकार्यगुणच्छन्ना ब्रह्मविष्णु महेश्वराः ।
मायोपाधिपरव्यूहा न जीवव्यूहसंस्थिताः ॥
यथाप्राग्वापकः क्षेत्रो पालको लावकस्तथा ।
ससंज्ञा याति नन्दच्च ब्रह्मविष्णुत्व रुद्रता ॥

॥ सूतसंहिता ॥

" Bramha, Vishnu and Rudra explained separately belong to the department of Paramatma and they never belong to that of Jiva. Jiva is the reflection in Avidya or ignorance and not in Maya the satwic energy of Bramhan. The name of Bramha, Vishnu and Rudra allude to one and the same entity, as the terms sower, cultivator, and reaper apply to a single farmer in his different capacities.

It is clearly stated here, that the Triads have absolutely nothing to do with Avidya or the regions of the worldly man. They do not create, preserve or destroy what he owns at present. It is an unscientific and false

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step to connect their names with anything earthy, but it is exactly the primary mistake into which the modern interpreters have unconsciously fallen. All the commentaries, glosses and inferences based upon this serious mistake do not, therefore, deserve notice for our humble purpose.

ऋग्वेदे स यजुर्वेदे तथैवाथर्व सामसु ।
पुराणे सोपनिषदे तथैव ज्योतिषेर्जुन ॥
सांख्ये च योगशास्त्रे च आयुर्वेद तथैव च ।
बहूनि मम नामानि कीर्तितानि महर्षिभिः ॥
गौणानि तत्र नामानि कर्मजानि च कानिचित् ।
निरुक्तं कर्मजानां त्वं शृणुष्व प्रयतोनघ ॥
नमोऽतियशसे तस्मै देवानां परमात्मने ।
नारायणाय विश्वाय निर्गुणाय गुणात्मने ॥
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ।
एतौद्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ ॥
तदा दर्शितपन्थानौ सृष्टिसंहार कारकौ ।
निमित्तमात्रं तावत्र सर्वप्राणिवरप्रदौ ॥
निवृत्तिलक्षणो धर्मस्तथाभ्युदयिकोपि च ।
नराणामयनं ख्यातमहमेकः सनातनः ॥
वृषो हि भगवान् धर्मः ख्यातो लोकेषु भारत ।
नैखण्डुक पदाख्येन विद्धि मां वृषमुत्तमम् ॥
कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मादृषा कपिं प्राह कश्यपो माम्प्रजापतिः ॥

॥ महाभारतं शान्तिपर्व ॥

"In the the four Vedas, Puranas, Upanishads, Jyotisha, Sankhya, Yoga and Ayurveda, I am known by several names which owe their origin to my attributes as well as to my workings. I shall explain to you the meanings of the latter kind in accordance with Niruktom. Adoration to thee, O Narayana who is Viswa, the great Paramatma of the Devas and who is a combination of guna and nirguna. Bramha has originated from his pleasure and Rudra from his anger. The functions of these two gods are creation and destruction, showing the two methods of religious de-

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votion for the benefit of mankihd. Dharma is characterised by Nivriti or relinquishment, and it leads to real prosperity. I am the single and eternal refuge for mankind. Dharma is known as Vrisha. I am, therefore, the best Vrisha in accordance with the Dictionary meaning. Kapi, Varaha, Sreshta and Vrishaare the terms used to represent Dharma, Kasyapa Prajapati therefore called me by the name of Vrisha-kapi.

There are several important points worth noticing in this quotation which furnish useful informations relating to the subject in question.

(*a*). Bramha and Rudra originating from the pleasure and anger of Vishnu, are clearly explained here as representing two religious *paths* of technical evolution and involution in the devotional sphere.

तदा दर्शितपन्थानौ सृष्टि संहार कारकौ ।

(*b*). Vishnu is said to be known as Vrisha signifying Dharma.

वृषो हि भगवान्धर्मः ख्यातो लोकेषु भारत ।
नैरुक्तडुक पदाख्येन विद्धि मां वृषमुत्तमम् ॥

Bramha and Rudra originating from Vishnu are thus the sons of Vrisha or Dharma. It may be noticed here that it is usual even in the ordinary Sanskirt literature to describe cause and effect, the originator and the originated as father and son. This is no strange news to any Sanskrit student of some status. The same language is here used to explain puranically the evolution of Dharma for religious purposes.

(*c*). Virat described in the text as the son of Bramha and Manu as the son of Virat, must, therefore, represent nothing but the workings of Dharma.

(*d*) The technical term Dharma itself as used throughout our religious literature, is here clearly defined as Nivriti as opposed to Prevriti.

निवृत्तिलक्षणो धर्मस्तथाभ्युदयकोपि च ।

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THE BHAGAVAT-GITA OR THE WAR SONG OF THE MAHA-BHARAT.

(Extract from Volume II of the Permanent History of Bharata-Varsha.

By K. N, Aiyar, B. A., Superintendent, H. H. the Maharajah's School of Arts, Trivandrum.

Continued.

The lengthy extract here given is meant for convenient reference during leisure hours by those interested in the subject. It is also necessary for the proper progress of our story without unnecessary doubts or disputes in the middle, to be prepared with definite ideas regarding the geographical specifications wherever possible. On a close reading of the text here quoted, it will be evident that every word used in the above extracts contradicts the current interpretations identifying the descriptions of localities in the literature with the countries, towns, rivers, and hills in India as they are found at present. On account of the entire omission to take notice of the definitions here furnished for guidance, it is mathematically certain, that the whole text is totally misunderstood and misinterpreted. There is no doubt that the geographical foundation here laid for the so-called history of the Mahabharata war is built of a material with which neither the modern Pandit nor the critic is yet acquainted. Resting upon an entirely misleading and wrong basis, the results of the current explanations could not but be pitiably preposterous. The ingenious twistings of the text might to some extent be put up with, provided they serve at least some harmless purpose. But if nothing is actually gained except disrepute for, and disbelief in, the original text itself, the unauthorised trespass upon the sacred ground demands immediate checking, and the toleration of the same on the false ground of policy or on account of indifference is surely culpable cowardice and a suicidal policy. It is

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safer and more honorable to let the subject alone rather than interfere with such a sacred matter in any objectionable fashion. It is earnestly believed that the gist of the passages quoted as explained below will convince every unbiased enquirer of the truth of the above remarks.

Q. I. The subtle elements are five in number as classified by philosophers and the subtle earth possesses all the five qualities pertaining to the subtle elements such as sound, feel, form, taste and smell. He who has secured this elemental earth has everything movable and immovable for him.

यस्य भूमिस्तस्य सर्वं जगत्स्थावर जंगमम् ॥

When the subtle elements are in their equilibrium they do not intermix and there is then no creation or destruction. Each subtle element in itself is unlimited in extent and is the glory of God.

सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ॥

Creation and destruction result only by individual irregularity of the subtle elements and their consequent intermixture, when they appear in the form of finite objects whose extents are then measured or found out, but beyond this their real state is immeasurable and unimaginable."

Now, what a serious and scientific treatment of the subtle elements and their mutual relation is here dealt with and what an absurd and irresponsible interpretation is offered in its place? What value can under these circumstances be attached to the grand explanations, showy criticisms and virulent condemnations of our ancient religious literature now thrown broadcast all over the land? The whole affair is a resplendent exhibition of the modern ignorance of the subject in toto.

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशितांकुशेन समदो दण्डेन गौर्गदभः ॥
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥

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Q. II. " The Jambu-dwipa in which the Bharata-varsha is situated, has a Jambu-tree called Sudarsana from which it takes its name. It is covered over by a number of rivers and cloud-like mountains, and surrounded by salt water. It is like a reflection in the mirror and is seen situated within the orb of the moon.

यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः ।
एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ॥

Double the size of this is Plaksha-dwipa and double that again is Salmali, beyond which is all water in a compressed state On either side of the divine rabit in the moon, in the north is Kasyapa-dwipa and in the south Saka-dwipa. The Malaya mountain and the Tamraparni are in the head of the rabit."

In this description of Jambu and other Dwipas, there is hardly anything which could be grasped by the modern pandit or his critic for identifications of places in India or Asia. The Jambu-dwipa or Sudarsana-dwipa is uvequivocally described as situated within the orb of the moon and is seen like a reflection in the mirror. Theosophy alone might take advantage of this description and secure some valuable piece of ground for erecting a grand lodge within this territory. As for our ordinary puranic explanation, there is hardly any difficulty to be experienced. The moon in religious literature has repeatedly been explained as representing the mind.

चन्द्रमा मनसो जातः ।

The term Sudarsana or worthy sight gives the necessary clue to the region described as opposed to unworthy sights. The description in the text clearly refers to the the subtle element known as Bhumi or earth and to the satwic state of mind dealing with the same. The identification of such religious and scientific ideas with geographical sites is simply ridiculous and sinful. It may be particularly noticed here that all the descriptions given,

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invariably allude to excellent places alone. The major, portion of the modern geography could not afford to exclude worthless localities in this manner.

Q. III. "Dhritarashtra enquired whether it was in Bharata-varsha where his own mind attaches itself, that the Kurus and Pandavas have now assembled with their large armies on account of avarice and greed. Sanjaya replied that the Pandavas were never avaricious but only the Kurus and other rulers friendly to them. Those who are avaricious in Bhararata-varsha will keep quarrelling with each other. The real nature of this Varsha shall now be explained. Indra, Vyvaswatha, Manu, Prithu, Ikshwaku and other powerful Kshetrias are fond of this Varsha. It has several excellent mountains of which seven are important. Nobody is yet satisfied in its enjoyments. It is the support for divinely human bodies.

देवमानुषकायानां कामं भूमिः परायणम् ॥

Q. IV. "In all the seven Dwipas, strength and longevity are produced by devotion, truthfulness and control of the senses. Although several cities are mentioned as found in the Dwipas, there is only a single city and a single Dharma in fact.

एको जनपदो राजन् द्वीपेष्वेतेषु भारत ।

उक्ता जनपदा येषु धर्मश्चैकः प्रदृश्यते ॥

Easwara is the real ruler, father and grandfather in all the Dwipas. Food in the form of Sidhom, success or accomplishment, spontaneouly attends on all the residents of the Dwipas.

भोजनञ्चात्र कौरव्य प्रजाः स्वयमुपस्थितम् ।

सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ॥

Beyond these Dwipas is the region called 'Sama' or equlibrium. Besides the above Bhumi, the sun, moon and Rahu deserve consideration. Rahu is found eclipsing the sun and moon at times. The above is the real gist of

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what is described in the Sastras regarding the details of the Bhumi which is observed or practised by the mind.

भूमिपर्वमनोनुगम् ॥

Therefore leave off all anxiety about your son Duryodhana and rest in peace of mind."

We see from the above that in spite of the various detaiis in the description of the seven Dwipas confounding the modern public and the geographist in particular, it is clearly stated that there is but one *Metropolitan city for all*, one Dharma, one Eswara the ruler, father and grandfather and one self-supplying food named *Sidhom* or attainment. Among the heavenly bodies the sun, moon and Rahu are alone enquired into by Dhritarashtra and explained by Sanjaya. Even the blind old Dhritarashtra knew the meaning of his question. The sun and the moon certainly represent the Gnana-yoga and the Karmayoga respectively, and Rahu the common enemy of both denotes the totality of obstructions. How is it possible to connect these descriptions with geography and astronomy? What can be forthcoming for the uncalled for and ridiculous expositions now ordinarily obtained?. I am extremely anxious that the readers will specially remember these portions, as they are to be of immediate use the moment we enter the field of Kurukshetra for the great battle.

Q. V. " There are four Yugas in Bharata-varsha namely, Krita, Treta, Dwapara and Kali. The Krita produces ascetics possessing the wealth of Tapas. Treta originates Kshetriyas becoming Chakravartis or Emperrors. Dwapara gives rise to all castes, forward and heroic in character in gaining victory over each other. In Kali all are avaricious and passionate. In the Dwapara, as at present, every thing is compressed ar obridged.

संक्षेपो वर्तते राजन् द्वापरेऽस्मिन्नराधिप ॥

We have explained the Yugas at length in the previous chapters. It is enough to note here that the above descrip

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tion furnished in the text under reference, only strengthens the interpretation already given. *Samkshepa* here cleary refers to the process of reducing innumerable materialities to fewer categories of philosophy. The above geography being thus finished, Sanjaya mentioned the death of the great Bhishma in the battle field. Bhishma who did not yield even to Parasu Rama was killed by Sikhandi son of Drupada who was originally born as a daughter. For this very reason Bhishma declined to fight with him when he was attacked, and permitted himself to be killed.

जामदग्न्यं रणे रामं यो युद्धयदपसंभ्रमः ।
न हतो जामदग्न्येन स हतोद्य शिखण्डिना ॥
नरसिंहः पिता तेद्य पांचाल्येन निपातितः ।
पाण्डवानां महासैन्यं यं दृष्ट्वोद्यतमाहवे ॥
प्रावेपत भयोद्विग्नं सिंहं दृष्ट्वेव गोगणः ।

Bhishma represents extreme Bhakti-yoga and is therefore described as the common grand-father of the Pandavas and Kurus, the good and the bad. Parasu-Rama as already noticed refers to the destruction of acquired sins, by his terrible axe. Bhishma was not in any way afraid of him. Bhagtiyoga is thus superior to the performance of Karmas for the removal of sins committed. Sikhandi is the son of Drupada ruler of the Panchala or Sastras. Subsequently we shall find that his flag-staff is called Asamkalpa meaning devoid of an objective idea and hence superior to Bhakti-yoga which requires an object for love. Bhishma representing this yoga had therefore to fall before Sikhandi. Sanjaya being questioned again by Dhritarashtra regarding the particulars of the war from its very common cement, he began to narrate the same as seen by his divine eyes.

प्रत्यक्षं यन्मया दृष्टं दृष्टं योगबलेन च ।
शृणु तत्पृथिवीपाल मा च शोके मनः कृथाः ॥

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दिष्टमेतत्पुरा नूनमिदमेव नराधिप ।
नमस्कृत्वा प्रवक्ष्यामि पाराशर्याय धीमते ॥
यस्य प्रसादाद्दिव्यं: तत्प्राप्तं ज्ञानमनुत्तमम् ।
दृष्टिश्चातीन्द्रिया राजन् दूराच्छ्रवणमेव च ॥
परचित्तस्य विज्ञानमतीतानागतस्य च ।
व्युत्थितोत्पत्तिविज्ञानमाकाशे च गतिः शुभा ॥
अस्त्रैरसंगो युद्धेषु वरदानान्महात्मनः ।
शृणु मे विस्तरेणेदं विचित्रं परमाद्भुतम् ॥
भरतानामभूद्युद्धं यथा तद्रोमहर्षणम् ।

"Sanjaya said he could see the war through divine eyes and he was gifted with divine knowledge by the grace of his Guru Vyasa. He could hear at a distance, read others' thoughts and travel through the skies. He could not be hurt by arrows in any battle. The details of the battle fought at Kurukshetra he could therefore narrate clearly." Now the story begins in right earnest from the very commencement of the great battle fought at Kurukshetra between the Pandavas and the Kurus. It is slowly introduced in the first couplet of the world-known Bhagavat-Gita.

The Bhagavat-Gita.

धृतराष्ट्र उवाच ॥
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ।

Dhritarashtra wished to hear from Sanjaya the details of the war that took place at Kurukshetra after the Pandavas and his sons gathered themselves there with their respective large armies.

This Gita or song is known as Bhagavat-Gita, distinguished as it is from other Gitas such as Rama-Gita, Siva-Gita, Ganesa-Gita, &c., and curiously enough the beginning of it is the description of a great war. The battlefield and

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the contending parties are, therefore, very important factors to be definitely ascertained for the correct interpretation of the contents of the Gita as a whole. But these have been already explained at length in the previous pages and it would be mere waste of time to go over them here again. It is earnestly hoped that the readers remember them and will not begin to question about them at this stage. They are, of course, freely allowed the choice of relinquishing them altogether or of sticking on to them, when they follow the interpretation of the Gita as it is offered below in accordance with the clues already obtained by our enquiries hitherto. The description of the seat of war specified, has itself occupied full nine chapters in the text, and it is clearly evident that the whole of it is an introduction and a necessary one, to the famous Bhagavat Gita in the succeeding chapters. The Gita is thus virtually the National Anthem and the War song. Its very title requires an explanation. It is called the Bhagavat-Gita either because it was preached by Bhagavan Sri-Krishna, or because it alludes to the glories of Bhagavan. In any case the technical meaning of Bhagavan, if any, has to be examined.

ब्रह्मवैवर्तपुराणम् ॥

समृद्धि बुद्धि सम्पत्ति यशसां वचनो भगः ।

तेन शक्तिः भगवती भगरूपा च सा सदा ।

तया युक्तः सदात्मा च भगवान् तेन कथ्यते ।

"The word Bhaga means intellect, prosperity or glory and the power of producing these is called Bhagavathy. The eternal Atma as combined with her is known as Bhagavan." It is thus clear that the Gita under reference explains the nature of Atma as eternal, and *as combind with* Sakti or Bhagavathy. The Padma-purana has the following regarding the real character of the Bhagavat-Gita.

श्रीभगवानुवाच ॥

नाहं सुमुखी निद्रालुः निजं माहेश्वरं महः ।

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दृशा तत्वानुवर्त्तिन्या पश्याम्यन्तर्निमग्नया ।
निर्मथ्य बहुधालोक्य वेदशास्त्रांबुधिं सुधीः ।
द्वैपायनो यदासाद्य गीताशास्त्रं निसृष्टवान् ।
निद्रालुरिव देवेशी दुग्धाब्धौ प्रतिभामि ते ।
मायामयमिदं देवि वपुर्मे न तु तात्त्विकम् ।
सृष्टिस्थित्युपसंहारक्रियाजालोपबृंहितम् ।
अतोन्यदात्मनो रूपं द्वैताद्वैतविवार्जितम् ।
गीताया वाक्यरूपेण यन्निरुद्धियते दृढः ।
मदीयः पाशबन्धोऽयं संसारविषयात्मकः ।
यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ।
वक्त्राणि पञ्च जानीहि पञ्चाध्यायाननुक्रमात् ।
दशाध्यायान् भुजांश्चैकमुदरं द्वौ पदांबुजे ।
एवमष्टादशाध्यायी वाङ्मयी मूर्तिरैश्वरी ॥

"Bhagavan explained to his consort that His Yogic sleep in the ocean of milk is really the enjoyment of internal vision obtained by philosophical insight, and that His body and other accessories are creations of Maya, the true Atman being beyond them all. He has taken this form for conducting the processes of creation, preservation, and destruction. Having churned the ocean of the Vedas and the Sastras by deep study and observation, Vyasa has created the Gita out of the essence thus obtained. This Gita cuts asunder all the knots of worldly bondage and it is being practised by the five faced Maheswara. His five faces are the first five chapters of the Gita, the succeeding ten chapters are his ten hands, one chapter his stomach and the remaining two his feet. Thus the eighteen chapters of the Gita constitute the Goddess Eswari in the form of words or language." Comments are hardly needed to understand the purport of the explanation above given of the Bhagavat-Gita. It is the production of Vyasa and is ever being practised by Mahaeswara and virtually constitutes his body. Like the Puranas and the Maha-Bharata itself as all along explained in this essay, this Gita also doubtless alludes to:

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the practice of certain religious matters to the *doing* of some definite acts.

यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ॥

The Gita being here described as constituting the body of Maheswara, it is desirable to obtain the definition and technical significance of the term Maheswara if possible.

श्रीशिवमहापुराणम् ॥

ज्ञानक्रियेच्छा रूपं हि शंभोर्दृष्टित्रयं मतम् ।
निजेच्छया जगत्सृष्टुमुद्युक्तस्य महेशितुः ।
प्रथमो यः परिस्पन्दः शिवतत्वं तदुच्यते ।
एषैवेच्छाशक्तितत्वं सर्वकृत्यानुवर्तनात् ।
ज्ञानक्रियाशक्तियुग्मे ज्ञानाधिक्ये सदाशिवः ।
महेश्वरं क्रियोद्रेके तत्वं विद्धि मुनीश्वर ।
ज्ञानक्रियाशक्तिसाम्यं शुद्धविद्यात्मकं मतम् ।

"Icha, gnana and kriya are the three eyes of the Lord. The first impulse to create the Jagat is Siva-tatwa and the same is known as Icha-tatwa. In the combination of Kirya gnana, when the latter predominates, He is known as Sadasiva, when the former predominates, Maheswara, and when both are equal, Sudha-vidya." The Maheswara in question is thus a combination of gnana and kriya with the predomination of kriya or action. It demands no great effort, therefore, to conceive that the Bhagavat-gita under reference particularly treats of *karma-yoga* as opposed to gnana-yoga.

In this connection it would be interesting to note that Sri-Krishna is said to have instructed Yudhistira to chant the praise of *Durga* just before he entered the battte-field for the purpose of vanquishing the enemies.

धृतराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।
अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ।
शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।
पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥

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The appropriateness of this Goddess on the occasion for her invocation may be ascertained only by referring to her significances, and the following from Bramha-Vivarta-purana defines the word Durga in the plainest terms.

दुर्गा बुद्धिर्मनो ब्रह्मा चेन्द्रियाणि सुरास्तथा ।
सर्वप्राणिषु तिष्ठन्ती साक्षिणः कर्मणां द्विज ।
दैत्यनाशार्थवचनो दकारः परिकीर्तितः ।
उकारो विघ्ननाशार्थे वाचको वेदसम्मतः ।
रेफो रोगघ्नवचनो गश्च पापघ्न वाचकः ।
भयशत्रुघ्नवचनश्चाकारः परिकीर्तितः ।
स्मृत्युक्तिस्मरणाद्यस्या एते नश्यन्ति निश्चितम् ।
अतो दुर्गा हरेः शक्तिर्हरिणा परिकीर्तिता ।
विपत्तिवाचको दुर्गाश्चाकारो नाशवाचकः ।
दुर्गं नश्यति या नित्यं सा दुर्गा परिकीर्तिता ।
दुर्गा दैत्येन्द्रवचनोप्याकारो नाशवाचकः ।
तं ननाश पुरा तेन बुधैर्दुर्गा प्रकीर्त्तिता ॥

"Durga denotes the Intellect, Brahma the mind and the Devas the senses. These exist in all living creatures witnessing their actions. The etymological account of this word is explained in two or three ways but they all convey the same meaning as applying to the intellectual development that destroys all obstructions to real knowledge. Durga is the Sakti of Hari whose meditation brings on victory over the Asuras and other devilish opponents."

The battle to be fought with the blessings of this Goddess is, therefore, surely against evil passions and the martial manœuvres to be adopted are the purifications of the *Intellect* by prescribed processes.

Thus the great battle of the Maha-bharata has absolutely nothing to do with human warfare of ancient or modern days which is only productive of misery and destruction to poor human beings, whether it is carried on in a rude and unscientific manner or conducted with all the improvements of the scientific barbarities of modern progress. The explanations touching this point furnished in accordance with current interpretations, are particularly un-

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natural and absurd apart from their being far from the truth altogether. The Gita is understood as having been preached by Sri-Krishna to Arjuna, soon after the armies arranged themselves on both sides and issued their mutual notifications to commence the battle. Arjuna's car was stationed in the middle of the armies on either side and the Gita was preached by Sri-Krishna at that spot.

अथ व्यवस्थितान् दृष्ट्वा धार्त्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥

If the battlefield and the contending parties were physical actualities, the convenience and leisure required for preaching the Gita must certainly have been absent under the circumstances. Taking the eighteen chapters and the various philosophical points therein discussed, the discourse as it is, appears to a great extent not only unnecessary but also imprudent for the occasion. The major portion of the text could have been more wisely reserved for a better opportunity. These facts will become evident when we examine its contents chapter by chapter. There is an interesting story told about one of Gita's commentaries known as Pisacha-bhashya. Hanuman seated at the top of the flag-staff in the car having conveniently heard the whole of this Gita, alighted and thanked Sri-Krishna for the enlightenment he obtained therefrom. He was unfortunately cursed to become a Pischa or devil at once for having overheard a sacred religious instruction specially meant for Arjuna.

Hanuman having prayed for pardon for his serious mistake, he was asked to comment upon the whole text to get over the curse. It is explained that all this happened as Sri-Krishna desired to have a suitable commentary, and Hanuman was pitched upon owing to his famous knowledge of grammar. Until the commentary was finished in the presence of Sri-Krishna and Arjuna

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Hanuman remained a Pisacha and hence it is styled Pisacha-bhashya. The Gita and this commentary are thus said to have been completed, before the contending parties began to shoot their arrows on each other. Literally interpreted, the whole of this looks incredible. But it is very reasonable when a proper meaning is applied to it. The Gita is particularly meant for Arjuna and Arjuna alone as a fit disciple of Sri-Krishna, the Lord of Yoga.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

Arjuna is specially qualified and ready to carry out the instructions given in the Gita. Although Hanuman is a superior and holy person, the contents of the Bhagavat-Gita are reserved for Arjuna Hanuman had, therefore, to pay the penalty for his unprivileged intrusion. Now, the readers can easily picture to themselves the unavoidable fate of those who recklessly deal with this Gita, in the manner in which it is now-a-days handled. It is too often in the mouth of incompetent, immoral and vulgar persons, almost without purpose, and always without a scent of its contents. It is also sometimes made a subject for platform speeches with lavishing comments on its political importance. What a gulf between Arjuna's Karma-Yoga and the warfare and politics of human beings, and how nicely the whole subject is misunderstood and misinterpreted ?

नाकाशं न दिशो न भूधरकुलं नांभोधयो न क्षितिः
न द्यौर्नाबुधरान तीव्रकिरणो नेन्दुर्न तारागणः ।
एतैः षट्पदकायकान्तिपटलीपाण्डित्यवैतण्डिकैः
कल्लोलैस्तमसामसाम्प्रतमयं विश्वव्ययः कल्प्यते ॥

Bhishma in addressing the Rajas who assembled in the battlefield explained to them the beneficial consequences of dying in battle. The address is beautifully expressed in the usual puranic style.

सर्वधर्मविशेषज्ञः पिता देववतस्तव ।
समानीय महीपालानिदं वचनमब्रवीत् ।

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इदं वः क्षत्रिया द्वारं स्वर्गायापावृतं महत् ।
गच्छध्वं तेन शक्रस्य ब्रह्मणः सहलोकताम् ।
एष वः शाश्वतः पन्थाः पूर्वैः पूर्वतरैः कृतः ।
समावयध्वमात्मानमव्यग्रमनसो युधि ।
नाभागोथ ययातिश्च मान्धाता नहुषो नृगः ।
संसिद्धाः परमं स्थानं गताः कर्मभिरीदृशैः ।
अधर्मः क्षत्रियस्यैष यदग्वाधिमरणं गृहे ।
यदयोनिधनं याति सोस्य धर्मः सनातनः ।

"Bhishma addressing all the kings said ! "This the battle is the opening of the Heaven's gate for the Kshetriyas. Pass through it to Indra's and Bramha's Lokas. This is the eternal path pointed out by our ancients for us. Qualify yourselves, therefore, for this battle by concentration of thought. It is by acts of this kind that Nabhaga, Yayatti, Mandhata, Nahusha and Nriga attained to holy positions. A Kshetriya ought to die by an iron weapon, it is improper for him to die of illness while at home."

The word Aya means not only iron but also good actions and a move to the right. Death while practising Karma yoga is clearly referred to by

यदयोनिधनं याति सोस्य धर्मः सनातनः ॥

To die in ordinary human warfare will not procure Indra's or Bramha's Lokas.

गच्छध्वं तेन शक्रस्य ब्रह्मणः सहलोकताम् ॥

Indra denotes the sense and Bramha the mind. The enjoyment of divine bliss produced by purifying the senses and the mind by the battle in question is here pointed out as the object to be gained.

To come back to the Gita itself, it is divided into eighteen chapters. It must be particularly noticed here that at the end of every chapter the following is noted pointing out the specific topic dealt with in each.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे-नाम-अध्यायः ॥

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"The Bhagavat-Gita is an Upanishad. Bramha Vidya or knowledge of the Absolute is the main subject. Yoga-Sastra or the processes of yoga are particularly explained. It is a Samvada, meeting or encounter between Sri-Krishna and Arjuna. Besides, the specific points detailed in the chapter are also mentioned."

The Samvada here noticed between Arjuna and Sri-Krishna, no doubt represents the meeting of the Jivatma with the Paramatma. The process of uniting them is the Yoga-Sastra and the object aimed at is the attainment of Bramha-vidya. All these put together make up an Upanishad called Bhagavat-Gita. The Upanishad has been already explained in the very beginning of this essay as that which destroys ignorance by revealing the knowledge of the Supreme Spirit and cuts off the bonds of worldly existence. The very title of the text and its contents, and particularly the notes at the end of each chapter, furnish necessary clues, nay, sufficiently plain descriptions for avoiding all kinds of misunderstanding of the subject treated. The only fact that perhaps creates some confusion to the ignorant is the method of narration in the usual Puranic style. The necessity for this style of treatment and its peculiar advantage in imparting religious instructions have all through been pointed out in this essay as specially suited to appeal to the common folk. It is not, however, a difficult matter to misunderstand anything in this material world, and it may be done in various ways as ignorance and perversion may direct. We are not in any way concerned with such matters here, although it may afford scope for a psychologist to investigate or analyse. And it certainly forms no part of our aim and object in our humble attempts to understand for ourselves the correct import of our valuable but much neglected religious literature. No doubt we are occasionally induced to indulge in complaints against such misunderstandings, owing purely to our overwhelming fears and anxieties for the safety of our hoary and sacred religion. In the midst

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of the natural difficulties to be unavoidably encountered for arriving at the gist of the vast ocean of religious literature, it is doubtless worse than a curse that we should be beset with unnecessary and unreasonable explanations on all sides producing utter confusion and bewilderment. The varities of self-constituted benefactors keep vying with each other in their ingenious exercises and they often feel astonished when they find themselves mutually outwitted.

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमाययौ ।
नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम् ॥

The first chapter of the Gita is named "Aryjuna-vishada-yoga."

The remaining seventeen chapters are also similarly named as treating of various yogas. There is thus no possibility for the slightest doubt as to the nature of the contents of each chapter in the text. All the chapters speak of yoga and yoga alone. All extraneous explanations and comments are entirely beside the mark. If the object of quoting the Gita be only to secure an authority for some irrelevant opinions or views, Aesopes Fables or Arabian Night's stories may as well be taken hold of. But there is always this important difference to be seriously considered. The evil consequences of acts of mischief or immorality are surely greater when committed in the name of religion or God. In chapter II of this essay it has been mentioned in detail that each branch or Sakha of a Veda has its own Upanishad. Similarly the Gitas are the Upanishadic or philosophical portions in the Puranas and Itihasas which in themselves have been also explained as treating of the glories of Sabda-bramha, Sakala-nishkala or Apara-bramhan. The contents of the Gita slightly vary so as to suit the particular Puranas or Itihasas within which they are embodied. The general character and function of the Bhagavat-Gita having been explained above its contents may now be examined in the order of its chapters.

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We have by this time clearly understood that the Bhagavat-Gita is the Gita of the Maha-bharata. The battle at Kurukshetra is the Puranic treatment of the main subject, and the Gita is the essence and the philosophic crown of the great epic. The one is not different from the other except in the method of description. The Maha-bharata is the Bhagavat-Gita and the Gita is the great War.

भारतामृतसर्वस्व गीताया मथितस्य च ।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

It has also been noticed that the very first verse in the first chapter of the Gita contains the enquiry by Dhritarashtra of the account of the battle at Kurukshetra and no further question proceeds from him until the eighteen chapters are finished.

षट्शतानि सविंशानि श्लोकानां प्राह केशवः ।
अर्जुनस्सप्तपञ्चाशत्सप्तषष्टिं तु संजयः ।
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥

"The Gita is made up of 745 verses of which 720 are attributed to Sri-Krishna, 57 to Arjuna, 67 to Sanjaya and 1 to Dhritarashtra. The whole of the Bhagavat-Gita containing eighteen chapters is the answer to the single question of Dhritarashtra at the very beginning calling for the account of the war. This Gita gives the description of the war narrated in the Maha-bharata and the Maha-bharata describes only the particular kind of warfare explained throughout the Bhagavat-Gita. They mutually explain themselves and virtually identify themselves. Without the war there is no Bhagavat-Gita and apart from the Gita there is no other species of war in the Maha-bharata. The Pandit's conceptions of the battles fought and the kingdoms gained in India are written neither in the Bhagavat-Gita nor in the Maha-bharata ; they are only printed in dark letters within his own brain. That and that alone he is now capable of reading and preaching.

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अज्ञानातिमिरस्यैव प्रसादेनायमात्मनः ।
मुक्ताहारोपि बहुधा भोगीन्द्रत्वं गतः किल ॥

The first chapter is named 'Arjuna-vishda-yoga' and is, therefore, clearly a description of some portion of yoga and nothing else. Virtually there is not the slightest use in quarrelling over this settled fact. No doubt a superficial appearance may here and there be observed, as if the moral duties of man, stratagies in war, politics in Government, conduct in society, &c , are described, but such descriptions could not be continuously carried through in the texts because they were never meant as the objects aimed at. The reason for the adoption of this process of treatment in the Puranic style has been explained in the Introductory Chapter of this essay, and it calls for constant repetition owing to the continuance of mistaken interpretation at every important stage in the texts.

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा ।
चित्तपाकानुगुण्येन श्रोतृणां परमा श्रुतिः ।
सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ।
उपदिश्य विषण्डापि पुनः पक्वाधिकारिणः ।
एतदात्म्यमिदं सर्वं इत्याह परमाद्वयम् ॥

Our wise forefathers were well versed in the process of killing more than two birds with one shot and it is unprofitable to question this truth either. But it is absolutely necessary for the purpose of correctly understanding the subject that the instructions definitely given for its proper interpretation should be strictly followed, and no deceptive pretensions of the modern Pandit would be of any avail for the serious purpose of arriving at the correct knowledge of a highly scientific and sacred subject.

उच्चैरध्ययनं पुरातनकथाः स्त्रीभिस्सहालापनं
तासामर्भकलालनं पतिनुतिस्तत्पाकमिष्टास्तुतिः ।
आदेशस्य करावलंबनविधिः पाण्डित्यलेखाक्रिया
होरागारुडमन्त्रतन्त्रकविधिर्भिक्षोर्गुणा द्वादश ॥

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THE GITA—A STUDY.

Adhyaya III.

The previous Adhyaya has generally explained the difference between the Sankhya-budhi and Yoga-budhi. This Adhyaya treats of *Karma Yoga*. The subject dealt with here being highly scientific, it would be useless to proceed without definite ideas of the technical terms used. Besides, the Puranic style of treatment in the text which is often misunderstood at the very outset, is likely to add immensely to the confusion of the important ideas conveyed in the holy book. We have, therefore, to pay particular attention to these two distinct facts with a view to understand the purport of the text correctly. The exact significance of the technical terms as well as the proper application of the Puranic treatment to the subject in question, should be clearly ascertained in the very commencement. Let us first see what Karma and Yoga denote separately and then find out what their combination as used in this Adhyaya particularly signifies—*Vide* page 95, Volume I.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर ।
योगस्तूद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥

तस्मिन्निरोधिते नूनं उपशान्तं मनो भवेत् ।
मनस्पन्दोपशान्त्यायं संसारः प्रविलीयते ॥
सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिर्यथा ।

"The methods are prescribed for subduing the mind, know, as Yoga and Gnana; the former removes obstructions to real knowledge, and the latter aids to correct perception. When the mind is subdued, the samsara or worldly miseries cease as well as all wordly transanctions of man close at the setting of the sun."—*Vide* page 99, Volume I.

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कर्मणा प्राप्यते धर्मो ज्ञानेन च न संशयः ।
तस्मात् ज्ञानेन सहितं कर्मयोगं समाश्रयेत् ॥
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
ज्ञानपूर्वं निवृत्तं स्यात् प्रवृत्तं तदतोऽन्यथा ।
तस्मान्निवृत्तं संसेव्यं अन्यथा संसरेत्पुनः ॥
कर्मणा क्षीयते पापं पैहिकं पौर्विकं तथा ।
मनः प्रसादमन्वेति ब्रह्म विज्ञायते नरः ॥

"The ordained acts of devotion tend to involve and evolve as they are performed with or without gnana. The evolutionary called Pravritha increase worldly miseries, whereas the involutionary or Nivritha lead to attainment of knowledge and eternal-happiness, by destroying sins past and present. Such acts constitute *Karma Yoga*"

It is observed here that final enancipation could be secured only by subduing and conquering one's own mind. The processes are prescribed for this purpose called Yoga and Gnana. Everything tending to remove obstruction is Yoga, and direct perception afterwards is Gnana. Again the application of the term Karma is technically restricted here to acts of devotion enjoined by religion. These acts themselves assume two distinct forms as Pravritha and Nivritha by difference in the method of their performance. The latter tend to destroy the obstacles on the path leading to the goal, and hence constitute the acts of Yoga and named Karma-Yoga. This is more or less the substance of the contents of this Adhyaya in the Gita. Although the instructions pertaining to this Karma-yoga are conveyed in the text, in the Puranic style of treatment, it will be clearly evident that the subject is purely technical demanding no help from historical incidents of any kind to establish its scientific importance. The philosophical essence of Karma-yoga will not thus be altered in the least, even in case it is not preached by Sri-Krishna, nor listened to by Arjuna. There is, therefore, neither rhyme nor reason in proclaiming the Bhagavat-Gita as the Lord's

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song and in basing its scientific or religious importance upon historical proofs connected with the relationship of Krishna and Arjuna, or of the occurrence of the Mahabharata war in A. D. or B. C Certainly, the modern Pandits have no reasonable explanation to offer here in behalf of their historical interpretation. Whereas, every word in the Puranic description in its historical appearance, is full of serious meaning and technical importance. Sri-Krishna, Arjuna and the contending parties at the battle of Kurukshetra, are all inseparable ingredients in the scientific treatment of Karma-Yoga. The significance of Sri-Krishna as the divine basis of this very Karma-yoga and of Arjuna as the qualified Kshetriya student for undertaking its practice will become clearly evident as we go through the contents of the text carefully. The gist of this Karma-Yoga is explained to Arjuna in this Adhyaya as consisting in the victory to be gained over a terrible and powerful enemy by hard fight against him.

श्री भगवानुवाच !

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

"Kama or desire and Krodha or anger which are virtually the same, and which originate from the Rajasic quality, represent the greatest enemy of man. The knowledge of the gnanas is yielded by this insatiable Kama who seats himself in the senses, mind and Budhi. Therefore,

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control the senses first, and then destroy this enemy who obstructs the acquirement of both theoretical and practical knowledge of Brahman. The senses are understood as higher in rank than the external objects, and mind as greater than the senses. Budhi is greater still, and Brahman is greater than all. Thus understanding the highest importance of Brahman, control your mind by Budhi and thereby conquer the invulnerable enemy called Kama."

'Wage war against Kama and destroy him,' is the real import of the Karma-Yoga preached in this Adhyaya. This is undoubtedly a religious and philosophical instruction offered to all mankind but not limited to the Kshetriya or Vaishya caste of the so-called Puranic or Vedic periods. There is absolutely no relevancy in the prevailing historical interpretation of Arjuna as a Kshetriya in having been asked to fight against this common enemy of mankind. Whereas, the Puranic description of Arjuna as a Kshetriya of the Pandava family being asked to engage in this battle is replete with sensible and valuable meaning.

क्षतात्त्रायते इति क्षत्रियः ॥

One who saves himself from the deadly attacks of an enemy is a Kshetriya and Arjuna means white or satwic. He thus alludes to the purified mind of man combined with the eagerness and boldness to fight against the universal and all powerful enemy known as Kama The amount of common sense and skill displayed in this Puranic treatment as well as the reverse exhibited in its prevailing historical interpretation, are thus more than evident here. The introduction of this very Puranic style of treatment in the sacred literature discloses the amount of wisdom our ancients possessed in keeping the abstract ideas ever circulated among the masses in a very interesting form, and in the convenience of expressing them in a manner easy of human grasp.

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तमांसि ध्वंसन्ते परिणमति भूयानुपशयः
सकृत्संवादोऽपि प्रथत इह चामुत्र च शुभम् ।
अथ प्रत्यासंगः कमपि महिमानं वितरति
प्रसन्नानां वाचः फलमपरिमेयं प्रसुवते ॥

The necessity for performing the Karmas ordained by religion is explained as follows in this Adhyaya.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥
यस्त्वात्मरतिरेवस्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"The natural tendency of the individual mind induces the doing of some kind of work, and one is unable to avoid it. He who avoids the doing of work by the organs of action, indulging himself at the same time in the desire for worldly objects in his impure mind, is but a hypocrite. He who performs the ordained karmas by the organs of action controlling the senses by his mind and without the desire for their fruits, is said to perform Karma-yoga. This Karma-yoga is superior to absence of

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work which is unsuited even for maintaining one's physical body. The ordained karmas are intended for the adoration of Easwara and should be performed without any desire for their fruits. Otherwise they will end in bondage. He who enjoys the Atman and is satisfied with it has no karmas to perform. He has nothing to gain by performing them nor to lose by their non-performance. You should. therefore, perform karmas without desire which will gradually procure salvation. Performing even a little of Swa-dharma or Atma-dharma is superior to the performance of Anatma-dharma to a great extent. To die performing Swa-dharma is more felicitous than to die performing its opposite which is highly dangerous."

By the very constitution of man, the human mind is never at rest. It always works in accordance with its acquired vasanas or tendencies which unavoidably lead to all kinds of worldly miseries being guided by Kama. This is the enunciation of a general psychological fact established by philosophy and experience. The only possible method for avoiding this objectionable occupation of the mind and for rendering the time so occupied useful for the purpose of obtaining real knowledge, is to convert the work of man for the time being, into acts of devotion and prayer. Such religious karmas themselves may again become objectionable, if they are performed with the desire for securing worldly objects, because, they are then liable to increase the worldly tendencies of the mind. The ordained karmas properly performed purify the mind of man and render it capable of receiving and enjoying the divine bliss by the blessings of Easwara. They are, however, unnecessary for the Yogi who has already secured this state of mind and is ever engaged in the meditation of the Atman itself. The fickle nature of the mind is described in the Annapurna Upanishat, as resembling a monkey.

पेटांत् घटमुपायाति घटाच्छकटमुखटम् ।
चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥

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"Like a monkey jumping from tree to tree at random, the mind passes from the thought of a cloth to that of a pot and thence again to that of a cart."

Although the term swa-dharma in the above quotation from the Adhyaya could be interpreted in a lower sense as applying to the religious duties of the different castes, its plain significance as applying to swa or Atma is more appropriate in the Gita which treats of the process of raising karmas to the status of Yoga instead of reducing yoga to that of Karma.

The origin and nature of the karmas and yegnas are described as follows.

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वो स्विष्ट कामधुक् ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायेभ्यो यो भुंक्ते स्तेन एव सः ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

The above verses which contain the essence of the Gita are ordinarily translated as follows, and literally interpreted without understanding their technical character.

"In olden days Prajapati the creator, having created mankind along with yegnas or sacrifices told them thus. "You prosper by attending to this sacrifice as it will fetch

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you all your desire. By this sacrifice, you please the Devas and they will bless you in return by offering you all your desire. But he who enjoys all he gets from the Devas without giving them back is a thief. From Anna or food, all living beings are born, and food, originates from rain which in itself is caused by sacrifice. Sacrifice has originated from Karma which has originated from Brahma which in itself has originated from Akshara or the everlasting. Therefore the all-pervading Brahma is seated in the sacrifice. He who does not follow the rotation of this wheel, on account of his attachment to the senses, is verily a sinner and his life is useless."

The whole passage is simple and plain enough to the modern Pandit and therefore to the critic also, for their respective and recognised purposes. When did Prajapati create man along with sacrifice and what does all this mean? The critic declares the whole of it as meaningless nonsense, and the venerable Pandit argues, it is said so. What is this yegna after all? It is the sacrifice of one or more sheep by a vegetarian Bramhin, according to the requirements of the various Yegnas as prescribed in the sastras and interpreted by Dikshits who are experts in this slaughtering ceremony. But how could this butchering produce rain? Indra feeling highly elated at the taste of the roasted mutton, orders the clouds residing in his country to shower water on the surface of the earth. Is this not all old world simplicity, asks the critic, originating from the absence of knowledge of the western physical sciences? No, it is not so, there is certainly some occultism in it. The roasted mutton passes through the ethereal plane, by the force of Dikshit's electric current, and Indra from above agitates the clouds which by a process of Darwin's evolution develop the rain and make it fall upon the sacrificial ground. The effect of course is somewhat similar to the scientific one produced by the reservation of forests in modern days. The current century in which we live is extremely lucky, therefore

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in possessing a combination of occultisms, reserved forests and slaughter houses in various parts of India.

ईशधीनो रसनाञ्चलः परिचिताः शब्दाः कियन्तः क्वचित् ।
क्षोणीन्द्रो न नियामकः परिषदः शान्ताः स्वतन्त्रं जगत् ॥
तद्यूयं कवयो वयं वयमिति प्रस्तावनाहुंकृतिः ।
स्वच्छन्दं प्रतिसद्म गर्जत वयं मौनव्रतालम्बिनः ॥

Karma and Ynagna are further explained in the next Adhyaya which may therefore be noticed immediately.

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Notes.

The War.

The Great War is still proceeding pace. The United States of America has also joined the allies against Germany. This will considerably strengthen the hands of the *entente* powers and most probably shorten the duration of this all-devouring Armageddon of nations. The evil karmas of western nations are working themselves out and it seems as if the end is near. In the meantime the resources of the mighty British Empire are being strained to the utmost. India has borne her share—heavy though it be—right manfully. She is patiently awaiting the end of the war and is eagerly looking forward to the reward which is expected to be neither more nor less than the recognition of her position as an equal partner not only in the burdens and responsibilities but also in the privileges and advantages of British citizenship. All the talk about Indian loyalty being absolutely disinterested is bunkum. We are neither loyal not patriotic in a spirit of pure disinterestedness. We are loyal because loyalty to the British Throne ensures continuance of that Rule and continuance of that Rule under the present circumstance means Contentment, Peace and Prosperity for millions of our people. We are patriotic because patriotism ensures continued national existence for the Indian people and if we ceased to be patriotic, we would, in no time, cease to exist as a nation.

Heredity and Re-incarnation.

That the doctrine of re-incarnation is a necessary corollary to Philosophic Theism is being gradually admitted by leaders of thought both in the East and the West. If a JUST Providence presides over and superintends mundane affairs, inequalities in the natural conditions of human beings are an apparent blot upon his justice and cannot be theistically explained except on the hypothesis that these inequalities result from differences in individual effort due to the exercise of free will. In the *Occult Review* for April 1917, the Editor thus states this argument.

> *Heredity and re-incarnation.*—The occultist recognizes the doctrine of heredity as held by the ordinary scientific materialist, but he sees in it only the last term in a complex series of compelling causes and effects. The ordinary scientist does not go outside the material world, and in this material world the original engendering causes are not to be discovered. The occultist, on the other hand, looks beyond the immediate physical cause of a low and afflicted birth which is undoubtedly

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hereditary, and considers how it comes about that the particular ego has been drawn to reincarnate in a defective body, declining to admit that a man is born deaf, dumb or idiotic merely because his father or mother have been drunken or immoral, while fully admitting the natural law in the physical world which connects these two circumstances as cause and effect. Thus, again, a man is not born with a certain horoscope because of an "accident of birth" by which it has happened that he has entered into physical life at a particular hour, and day, or a particular year, though this, from the materialistic point of view, is an adequate and all-sufficient explanation. Destiny, in short, in the words of Anna Kingsford, is not arbitrary but acquired. Every man makes his own fate, and is in this sense, as I have stated elsewhere, his own ancestor. "In what manner soever a soul conduct itself in one existence, by that conduct, by that order of thought and habit, it builds for itself its destiny in a future life. And the soul is enchained by these prenatal influences and by them irresistibly forced into a new nativity at the time of such conjunction of planets and signs as oblige it into certain courses or incline it strongly thereunto." Thus from the purely physical and materialistic standpoint the cause of a man's destiny lies in the particular planetary positions under which he comes into the world. From the spiritual standpoint his horoscope and his consequent destiny or both due to the use he has made of earlier opportunities in earlier lives.

It is indeed strange that this looks merely like an exposition of the sutras and shalokas composed by Indian sages thousands of years back.

Women Preachers and Christianity.

The following quoted by the *Indian Messenger* from an article by F. T. Hollows in the *Indian Standard* for January will show how unprogressive the Christian Church is and how much opposed is the Churchianity of the Churches is to the spirit of liberalism.

"In connection with the projected Anglican Mission of Repentance and Hope, the Bishops of London and Chelmsford gave permission to certain women to speak in the churches of their Dioceses, under strict limitations. They were not to speak from the pulpit, lectern or chancel steps, but apparently standing somewhere in the aisles, and were to address only women and girls, not even boys. This concession, small as it was, raised an ecclesiastical storm from High Church quarters, which was so violent that the Bishops revoked their permission, and 'women messengers,' as they are called are not to be allowed to deliver their message during the mission. Remonstrance on the part of various writers, men and women, has been in vain. However able, eloquent and spiritual the women messengers may be, however prompted by the Holy Spirit and used and approved in times past, in more liberal quarters, they are not to be allowed to make proof of their ministry in the

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consecrated buildings of the Church of England. Their testimony, if given at all, must be given outside the churches of the Establishment.

Compare this with the position of women in ancient Ind. Sulabha and Gargi never married and were licensed preachers of the Vedic Dharam all their lives through, Vidyadhari, the wife of Mundan Misra, was the umpire in the philosophic dispute between her husband and the great Shankaracharya and she decided against her husband. There were lady authors of codes of rituals and many lady Sanyasinas.

Even now lady speakers are freely admitted to the pulpit of the Arya Samaj and are listened to with reverence and respect and yet Christianity claims that it is suited to the requirements of civilization. The sooner Christianity is divested of its objectionable obscurantist features, liberalised and brought into line with Vedic teaching, the better it is for Christianity as well as humanity.

Islam in the same boat with Christianity.

What we have said about Christianity in the concluding portion of the last note applies *mutatis mutandis*, to Islam as well and this the leaders of Islamic thought fully realize. Mr. Abdul Rahim, late officiating chief justice of the Madras High Court, is reported to have declared from his seat as President of the Muslim Theological Conference known as Nadwat-ul-Ulma which held its session at Madras this year.

> There can be little chance for the progress of a people who thus shut their eyes to the facts and circumstances of the times, their actual environment and surroundings, and attempt to shape their lives on the letter of the utterances of men who lived a thousand years ago and who, even in their wildest flights of imagination, could not have anticipated the conditions of life in the 20th century.

Why should our Muslim brethren claim infalibility for the Koran written by a gifted Arab for the behoof of Arabians? The following verses of the Holy Book of our Muslin brethren fully support our contention.

(*i*) These are the signs of the perspicious book; which we have sent down in the Arabic tongue, that peradventure you, (the Arabs) might understand. (XI, 1).

(*ii*) We have sent no apostle but with the language of his people, that he might declare *their duty* plainly unto *them* (XIV 4).

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(*iii*) By the perspicuous book; verily we have ordained the same an Arabic Koran that *ye may understand*. (XLIII, 1, 2).

How can a religion devised to solve the local problems of a semi-civilized race at a specific period of their history be expected to answer to the intellectual requirements and satisfy the spiritual yearnings and aspirations of the people of this scientific age? How? replies the echo.

Rabindra Nath Tagore's Message to America.

Professor A. R. Seymour Ph. D. writing in the *Hindustani Student* analyses the speeches delivered by Rabindra Nath, the poet laureate of Asia, in America. Here is Rabindra's conception of nationality as understood by the writer :—

> "A nation," he says, "is an organized gregariousness of gluttony" that is, it is a political and commercial machine, inhuman, without soul. This nationalism has got hold of the people. It extracts the humanity from them and makes them parts of a great machine whose only use is to become more powerful and more powerful. And the people of western nations accept the mental slavery of nationalism because of their nervous desire to become more machine-like than the other nations."

This is by no means an overdrawn picture of modern nationalism which is but another name for organised commual selfishness—organised with a view to harm others and to aggrandise one's own group at the expense of other groups. Here is a caricature and an effective caricature of western civilization from the pen of the Master Artist and literary artificer.

> The West lives in an atmosphere of fear and greed and panic, due to the preying of one nation upon another for material wealth. Its civilization is carnivoous and cannibalistic, feeding upon the blood of the weaker nations. Its one idea is to thwart all greatness outside its own boundaries. Never before were there such terrible jealousies, such betrayals of trust; and all this is called patriotism whose creed is politics."

The brush may have been dipped in vitriol, but the picture is a faithful representation of conditions of civilized life in the west. The present War is the concrete manifestion of the latent tendencies towards self-annihilation which have resided so long in Weatern civilization. The quarrel between Germany and Servia was only the match applied to the heap of combustibles that had been gathering so long and, according to the poet, it marks the death struggle of nationalism Says he.

> In this war he sees Europe "reaping the reward for that organized greed called nationalism. The death struggle of nationalism has begun. This war is the fifth act of the tragedy

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of the unreal....There is a moral law in this world, a moral law that has its application to organized society as well as to individuals. We may forget truth, for our own convenience, but truth does not forget us. Prosperity cannot save itself without moral foundation. Until man can see the gaping chasm between his full store house and his humanity; until he can feel the unity of mankind, the kind of barbarism which you call civilization will exist."

The prophet speaks not for himself but as a fit and worthy representative of the East. His message is the message of India—a subject country though it is—and of China—the despised of the aggressively militant peoples of the West though it be—to the West—proud, supercilious haughty and self-complaisant though it is in some respects. Let us quote the poet's own words.

"In India and China sipiritual civilization is a living thing. India and China tried to live lives devoid of politics, aloof from the quarrels of the world. .... "Japan, too, was a people; Europe with cannon and machine taught her to be a nation. And now ....complain that Japan is becoming too aggressive. Why should they complain? Why should they not rather rejoice in her proficiency instead of preparing to act against this apt pupil?"

"You of the West tell us," he says, "that we should organize ourselves into a nation and so be able to protect ourselves. I would listen to you if you came and told us to live better lives, to love God more deeply, to practise a deeper abnegation of self, but when you come with your machinery and your wealth, and your cold intellectualism, and prey upon us because we are helpless, and therefore easy victims, I say that it is time for the East to rise and deliver the message that I bring to you."

Utterances like this enhance our self-respect and serve as a counterblast to the balatan t swagger and parrot-like repetition of shibboleths uttered by persons who though in the east are not of it and though not in the west pretend to be of it but are not—men who are neither fish nor fowl nor good red herring.

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Vol. X. No. 12 WHOLE No. 120

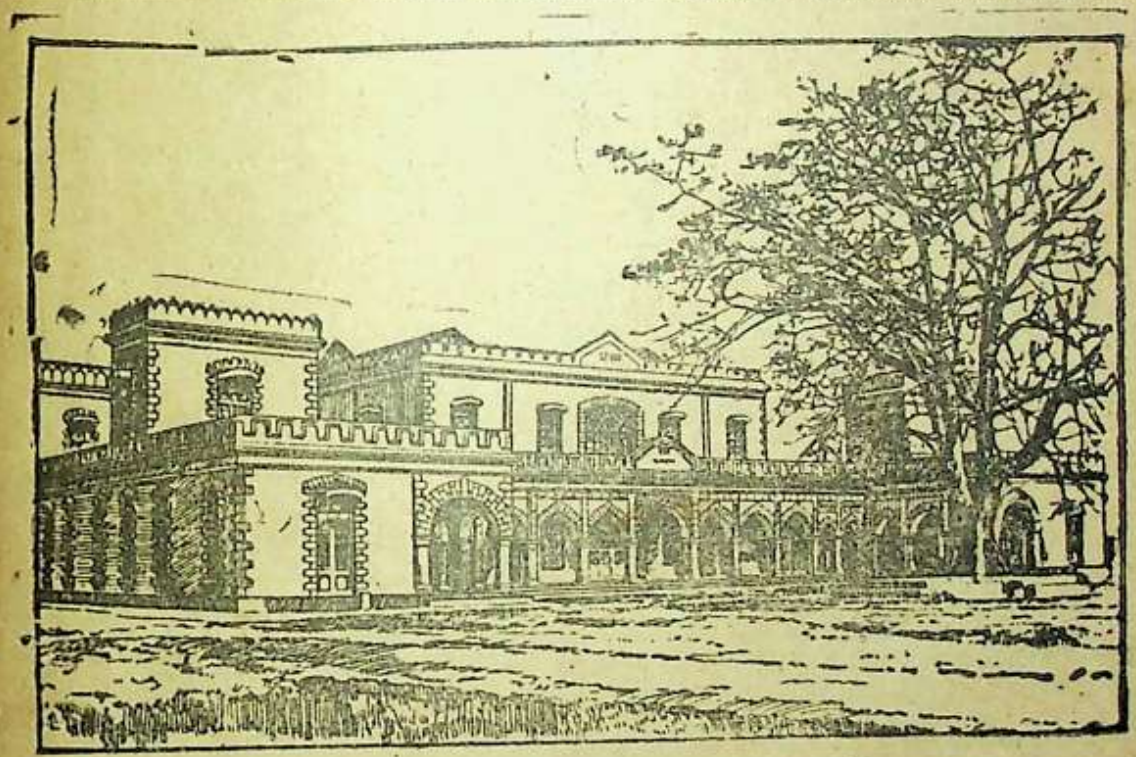
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

JESHTH 1974 AND MAY 1917



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

Inland Rs. 5. Foreign 8 s. Single Copy annas 8.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. X. { JESHTH 1973 & MAY 1917. } No. 12

NOTES.

Plotinus and Vedic Doctrines.

The study of ancient Greek philosophy clearly reveals the influence of Vedic and ancient Indian thought on Greek culture. Every scholar knows that Pythagoras was a believer in metempsychosis, worshipped God as Tetragrammaton which is but a Greek rendering of the Vedic term chatuspad (Om), was a vegetarian by conviction and conduct and that Homa was regularly performed every evening in the school presided over by him *. In the current issue of "*The Occult Review*" there is a learned editorial on Plotinus. A perusal of that informing note confirms our view that the extent of the indebtedness of Greek culture to Indian wisdom is considerably greater than is ordinarily supposed.

(*Vide* Pythagoras by Eduard Scheure, English translation published by Rider and Co., London).

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The extracts that we make from the note will show conclusively that the metaphysical views of Plotinus were cast in the Vedic mould and his mode of statement was also distinctly Indian. Says the editor with regard to the belief of Plotinus in regard to Plotinus :—

> " The philosophy of Plotinus thus included the doctrine of metempsychosis, as regards the affirmation of the truth of which he is very emphatic. For he declares that "The gods bestow on each the destiny which appertains to him, and which harmonizes with his antecedents in his successive existences. Every one who is not aware of this is grossly ignorant of divine matters." He would even appear to admit that at times fallen human souls are imprisoned in the bodies of animals, but speaks less confidently on this head.

Students of our Shastras are familiar with the conception that the Universe is the Cosmic Body animated by the Divine Spirit. Here are two notable passages expounding this view :—

सर्वतः पाणिपादं तत सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः प्रतिःल्लोकै सर्वमद्दय तिष्ठति ॥
विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्यात् ।
संबाहुभ्यां धमति सं पतत्रैर्द्यावा भूमी जनयन्देव एकः ॥

(R. V. 10. St. 3)

"The one God having His eyes, His arms and His foot in every place, when producing heaven and earth forgets them together with His arms and His wings."

आमात्रेऽनन्त मात्रश्च ।

(The Mandakya Upnishad). He is (to be known as) as partless and yet *full of infinity of parts.*

Here is a summary of the view of Plotinus :—

> "The sensitivity of nature (writes Dr. Whitby, summarizing this side of Plotinus' Philosophy) is manifested as a vital nexus in virtue of which every minutest and remotest particle of the universe is intimately correlated and symbolically united to the rest. The universe as a whole, although thus endowed with a potential sensitivity, may neverthless be considered as impassive, because the soul which animates and pervades it has no need of sensations for its own enlightenment and does not, in fact, regard them.

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Again, it is an accepted Vedic doctrine that the universe is beginningless. In the *Rig Veda* (X, 163,) we read:—

"Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles so has He done in the present and so will He do in the future." (1)

The Chhandogya Upnishad says: "*Before* the creation this universe was existent.

(2) Plotinus expresses thoughts very similar to those embodied in those extracts when he says.

"The creation of the universe, if we are to accept the system of Plotinus, did not actually take place in time. He argues this point out with much subtlety and ingenuity in his essay "On Providence," rejecting the hypothesis of "a certain foresight and discursive consideration on the part of Deity, deliberating in what condition the world should be especially formed, and by what means it may be constituted as far as possible for the best;" and accepting in place of it the the assumption that the Universe always had a being, and that it was "formed according to intellect, and intellect not preceeding in time but prior;* because the world is its offspring, and because intellect is the cause and the world its image, perpetually subsisting in the same manner and flowing from this as its source." In other words, being faced with the alternative of assuming a definite date at which life began, or postulating existence from all eternity, he accepts the latter as presenting the lesser difficulty of the two; but in order to do so, he finds himself involved in the necessity of admitting a sequence of cause and effect which the finite mind is quite unable to dissociate from the conception of time. Failing this, his whole theory of the three Divine Hypostases fall to the ground. If we adopt the alternative which Plotinus rejected, we are plunged into still greater embarrassment; for if creation began in time, why did the All or the One wait through all the aeons of eternity for its commencement? And how, indeed, did time itself evolve from eternity, in view of the fact that the two ideas have no apparent relation to each other?

---

(१) सूर्य्याचन्द्रमसौधाता यथापूर्वमकल्पयत ।

(२) सदेव सौम्य इदमग्र आसीत् ॥ छान्दो० प्र० ६ ० ख० १

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The philosopher may
.....plunge into eternity where recorded time
Seems but a point, and the reluctant mind
Flags wearily in its unending flight
Till it sink dizzy, blind, lost, shelterless.

He may do this, indeed, but after all he will not have solved the Riddie of the Sphinx.

All's Well that Ends Well.

For some time the Maharana of Dholpur listening to the reactionary counsels of his none too wise advisers had been hostile to the spread of the propaganda of the Arya Samaj in the state. Matters reached such a pass that the temple of the local Arya Samaj was demolished. Of course a vital movement like the Arya Samaj could not take such interference with religious freedom and unrestricted right of all classes of subjects to communal worship lying down. As soon as the news of the sacrilege was flashed across the wires, wide consternation seized hold of our community. Hundreds of protest meetings were held and public indignation knew no bounds. Even passive resistance was suggested as a suitable expedient for peacefully enforcing the elementary right of the law-abiding citizen of a civilized State to worship in his own way. Of course it is monstrous to expect obedience to commands which taboo the mode of worship of a community as such. Wiser counsels at last prevailed and the statesmanship of His Highness saved the perilous situation. He invited a deputation of Arya Samaj leaders to Dholpur, permitted the reconstruction of the demolished building and graciously withdrew the order prohibiting weekly services in the Samaj Mandir. We congratulate His Highness on his courage, for it requires rare courage on the part of a ruler in this convention-ridden country to refuse to pay homage to and place offerings before the demon called prestige which everywhere claims a holocaust. As a wise and cool—headed

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proconsul once observed. "The truly brave man is he who is not afraid of being called weak"

The War.

The huge war is still proceeding apace. There is a lull in the Eastern theatre of war though the echos of persistent rumours that Russia has made or is about to make a separate peace are dying out and the latest Reuter telegram gravely informs us that the first shot after the armistice is about to be fired by Russia. The entrance of the United States of America into the war has changed the entire aspect of affairs.

America is rich, youthful, imbued with liberal traditions and burning with righteous indignation. This war is a war of liberty against bondage, of democrary against autocrary and of self-government for all peoples against foreign exploitation. America is wedded to all these principles. Let us hope that the armaggedon of nations will now soon end and, as predicted by a European seeress with him our personal relations are of the most loving and cordial description and in whose powers of higher and direct vision we have the fullest faith, in November the welcome wings of the white dove of peace will flutter in Europe and her leading thinkers will be in a position to address themselves seriously to the solution of the various delicate ethical and sociological problems which this world-devastating war has given rise to. In England and Germany women outnumbered men even before the war. Of course after the war the disproportion will be sufficiently marked to disturb all landmarks of social and conventional morality. Then the question of war babies will also give endless trouble.

Marriage Law Reform in Indore.

If there is any one point in regard to the religion of ancient India on which ancient Indian sages, the great

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Indian Reformers and Revivalists (like Buddha, Shankara, Dayananda, &c), are fully agreed, it is this that the eternal Vedas do not sanction hereditary caste. In the Mahabharata Yudhishtar is represented as having said

तावच्छुद्र समो ह्येष यावद्वेदे न जायते ।
तस्मिन्वेवं मतिद्वैधे मनुस्वायम्भुवोऽब्रवीत् ॥

"The sage Manu has declared that *varuna* (class or caste) is useless and of no effect without character."

सर्वेसर्वा स्वपत्यानि जनयन्ति सदा नरा ॥

The following words have also been put in the mouth of Yudhishtar.

"Men of all castes have always been marrying women of all castes."

Budha Bhagvan says :—

Not by birth does one become a Brahman ; by deeds one becomes an outcast, by deeds one becomes a Brahaman. Know ye this in the way that this example of mine (shows) : There was a Kandala of the Sopaka caste, well known as Matanga. This Matanga reached the highest fame, such as was very difficult to obtain, and many Khattriyas and Brahamanas went to serve him (Urugvagga ; Vasalasutta).

Shankar Swami says in his *Bujarsuchi* Upnishada:—

शमदमादि सम्पन्नो य स एव ब्राह्मण ।
इति श्रुति स्मृति पुराणेतिहासा नामभिप्रायः ॥

It means that according to the teachings of the Vedas, the Smiritis and the Puranas only that man (no matter how born) is a Brahaman who is self controlled.

In the *Bhavishya Purana* there are three chapters giving a full exposition of the doctrine that Brahmanhood is the birtht-right of none and can only be earned. In spite of the unanimous testimony of the holy scriptures and of the writings of Reformers and Revivalists, the demon of caste is still eating into the vitals of our community and inter-caste marriages are a rare sight. We personally know of cases where young blooming, beautiful and accomplished girls—girls of a highly and delicately sensitive nature and of exceptionally fine and cultivated tastes—were bestowed upon illiterate idiots for no better reason than this that no better match was available within the narrow limits of caste. If Indian homes are hotbeds of dissension and not

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abodes of pleasure and bliss, caste—which makes unsuitable marriages and marriage between persons whose tempers are incompatible inevitable—is to no small degree responsible for this disgraceful state of affairs. If the education of the modern Hindu woman makes not for her happiness but for life-long misery, caste and the joint family system are to blame. A girl brought up in an atmosphere of freedom and culture is on account of the moral cowardice of the parents who dare not break caste married in a family where her native, freedom and innocent frolicksomeness are mistaken for unbecoming libertinism and unworthy flirtation and her literary tastes become a subject of bitter sarcasm. The poor girl tries to accommodate herself to the changed environments and to fit her frame to the strait-jacket. She weeps hot tears in silence and like a caged bird mopes and frets and ultimately withers away—an uncomplaining victim to pthysis brought on by unendurable mental agonies. If the education of women is to go on, caste must go. All honour, therefore, to those who make the path of reform easy in this matter. The legitimacy of intercaste marriages according to Hindu Law as administered by British courts is questionable in the opinion of many eminent lawyers. The Civil Marriage Act provides no relief to religiously minded Hindus to whose instinct divorce is repugnant and to whom the conception of marriage as a civil contract appears repulsive and the majority of Hindu Reformers belong to this category. They will, we doubt not, read with a sense of relief the information embodied in the following parapraph that we take from the "*Tribune*" of Lahore :—

> Those who deplore that the existing laws in India do not allow people of different castes to marry without declaring themselves to belong to no religion, will be glad to hear that His Highness the Maharaja of Indore has created the required legal facilities by enacting the Civil Marriage Act I of 1916 by which any Indian only by residing in Indore State for 14 days before

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marriage, can marry any other Indian of a different caste or nationality without offence to his religious beliefs. The only conditions laid down are that (1) neither party must have a husband or wife living ; (2) the man must have completed 18 years of age and the woman 14 years ; (3) each party must have obtained the consent of parents or guardians if below 21 and 18 years of age respectively ; (4) and the parties must not be related to each other in any degree of consanguinity or affinity which would render a marriage between them illegal. These are the only conditions which are necessary, and previous to the marriage those who object to it on any valid ground will be heard in a civil court. The Indore Civil Marriage Act will benefit more people outside the State than in it, and all social reformers in India will welcome the facilities created in his State by His Highness.

Varanashrama Dharama.

The semi-Christian weekly of Madras, the *Social Reform Advocate*, says in its issue of May 12th, 1917.

THE promoters of Varnashrama conferences in this presidency appear to be anxious to persuade the public that at the last conference nothing was said that might be offensive to non-Brahmins—at any rate the President and the educated delegates were not so narrow-minded. We do not know what really happened and we are prepared to believe that the enlightened delegates did not behave like Pandits of the old school. But on what basis will these champions of the Shastras maintain Varnashrama ? These conferences cannot evidently raise the cry, "Down with Varnashrama !" If you say that Sir C. Sankaran Nair is a Brahmin because he is in charge of education, that the Commander-in-Chief is a Kshatriya because he is at the head of the army, Sir William Meyer a Vaishya because he deals with money matters, and Sir Claude Hill a Vaishya or Sudra because he attends to agriculture, what is the good of maintaining the fanciful distinction ?

Herbert Spencer dealing in his "Study of Sociology" with psychological hindrances to the attainment and acceptance of truth, refers to the patriotic bias as the chief of them. In countries under foreign rule and dominated

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by a foreign culture there is a class of persons inoculated not with the patriotic bias but with what we may appropriately call the anti-patriotic bias. Such people are ashamed of owning that there is anything good in the civilization and traditions of their race. They discard the national language, national diet, national styles of dress and national modes of living and above all national modes of expression, catch words and shibboleths To this category belongs the learned editor of the *Social Reform Advocate*. He will not deny that every society can be naturally divided into the following four classes—(1) those who lead a life of voluntary poverty and devote themselves to literary and scientific research and the betterment of humanity, (2) those who have strong muscles and iron joints and undertake to defend the community against foreign aggression, unjust oppression and internal commotion, (3) those whose energies are completely absorbed by the mighty task of organising the natural industrial resources of their country, (3) those who are naturally deficient in intellectual power and are, therefore, fit for nought else except menial work and manual labour. The Sanskrit terms Brahman, Kshatriya Vaishya and Sudra are *Anathema Marantha* to him and a distinction real and useful because it makes for the conservation and profitable utilization of natural capacity becomes fanciful as soon as these terms are brought into requisition. What a pathological mental state and how hopelessly incurable !

Plain Speaking about the Bible.

Such is the pressure of modern dissolving and liberalising thought upon Christianity that even licensed preachers are openly uttering doctrines so heterodox that they would have produced an uproar in Christendom if broached a decade back. Mr. Archibald Duff writing in the Christian *Commonwealth*, London, on " Crusade for Use of the Bible" utters some unpalatable truths and indulges in plain speaking about the Old and the New Testaments. He

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boldly exposes the hollow plea that the Bible is the Word of God. Says he :—

> Let us turn and ask, then, just what is this Bible. What is the Old Testament ? What has it to do with any Word of God ? Well, we say : *First it is not a law for us—absolutely it is not a law for us. We do not obey it—we never think of doing so.* We have said at times that our churches must be modelled upon the plans and principles set down in the New Testament. But is there one single sort of churches among us all that can honestly claim that our church ways are all to be seen laid down and described in the New Testament ? Just run over our systems —Episcopal, Presbyterian, Methodist, aye, and even Congregational—and say which of these can point honestly and fairly to New Testament directions for it. What do we follow in our church plans. We follow sanctified commonsense. *We believe that the Great Spirit God is actually present in our minds guiding us rightly and successfully to such plans us shall in each case accomplish our heart's desire, and therein the desire of the Great Heart of God. Ah, there, in man, in sanctified common sense is the Word of God, mastering all our conduct.*

If the Bible is not infallibe and its verbal inspiration cannot be believed in, are we, then, to think that it is history in the acepted sense of the term ?

Decidedly not, says the writer.

> Now to the third and main point. I was once attacked by dear friend who insisted that the children in schools should be taught to read the Bible, because "it is history." I said that it is *not history.* Said my friend, now long gone to his well-earned if too early, rest, "But there is gospel in all history ; and therefore the Gospels are history." He was earnest. I was amazed. *I said, "Which of the four Gospels will you take as the history of the Crucifixion ? They differ most remarkably. One says, 'Jesus ate the passover with His disciples'; another says, 'He died at the passover, and so He Himself did not eat the passover. Which is history?* My friend retired from that argument, gently and wisely. No, those books are all of them materials out of which the thoughtful reader can *gather what was history.*

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The italics are ours. The Bible is doomed. It is not in accordance with the modern spirit and it cannot satisfy the soul yearnings of the civilized man. It is worth preserving only as the none too faithful record of the achievements and sufferings—mainly the latter—of the virile Hebrew people intellectually very backward who worshipped an exacting tribal god called *Jehovah* and accepted as a prophet any clever man who had carefully studied their psychology and knew how to capture their hearts and storm and enchain their imagination. The world has outgrown it. It cannot be spoon-fed upon intellectual and spiritual fare provided by the Bible. Its intellectual digestion has improved and the food required ought to be rich. The Veda alone can furnish it and the spread of the Vedic religion alone will gratify the spiritual hunger of half-starved souls.

Unadulterated Non-sense.

Colonel T. F. Dowden acting as the mouth piece in India of a new Messiah of research in Indian History Lieut-Col. L. A. Waddel gives in the *New Reformer* a synopsis of the Master's reseaches in the antiquities of India. These reseaches represent the life-work of the valiant Colonel. We should like to regale our readers with a few choice and exquisite specimens of this novel and original reseach :—

> One of the difficulties, Scientists, Statesmen and Politicians have in deciding claims of sections of humanity to particular consideration on the score of their antiquity and the excellence of ancestors of, is to trace tradition to facts actually recorded.
>
> We get hints from Religions and Folklore, which are particularly volumnious in India ; but never *a date* whereby to locate, the occurrences in their place in the World's History. The deficiency is now likely to be supplied with startling results ; and considerable satisfaction to Indian Professors who have been groping about in the dark for evidence of the origin of their cherished beliefs.

The Author states that there is no evidence whatever of any Civilisation in India before the 7th century B. C., and that the

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present exaggerated estimate of its antiquity rests merely on arbitrary assumptions of Sanscrit scholars which are now shown to be baseless ; Sanscrit not being evolved even in its Vedic form until after 200 B. C.

He puts the *Vedic* period in India down at about—680 B. C. being the first *Aryan* invasion of India, and the beginning of Civilization there, owing to the *Hittite-Mede exodus* through Beluchistan to the Ganges.

The first Aryan and Vedic King was Dharta or Dharita 680 B.C.He was the son of the last Hittite King. He established sea-trade with China 670-650 B. C. by his Phœnician merchantmen.

It was this that gave rise to the *Great Epic* 'Inter-tribal War' for the partition of India 668 B. C. It is the unsuspected leading factor, in the rise of Brahmanism, as well as the *Anti-Brahmanic* religions of *Krishnaism*, *Jainsm* and *Buddism*. The orgin of the God Brahma, is dated subsequent to 250 B. C.

It will interest Madras to know that the Pandes of Oudh are the descendants of the Pandu Dravido—*Phoenicians* from *Armenia* and *Madras*.

This patient wiseacre who, we are told, by his devoted disciple, has "perused" this subject "his entire time during the last ten years" has one virtue in excelsis and that is brazen faced aggressive Omnicience and blissful ignorance. Vedic gods were worshipped in Asia Minor, before 25,00 years and yet the Vedic period must be put at 680 B. C.

Reputations like fortunes are rapidly made by foreigners in India. If Mr. Waddel had displayed an equal amount of erudition and critical acumen in his treatment of problems of English History, he would not have earned the right to be pilloried in the press ; silent contempt would have killed his life-work and damped nay extinguished his presumptuous enthusism.

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MANY THOUGHTS OF MANY MINDS.

Vernaculars *versus* **English.**

The following letter addressed by Professor V. B. Naik, President, Shikha Vichar Mandal, Poona, to the Registrar of the University of the Bombay, will doubtless be read with interest by our readers. We take it from the *Mahratta* of Poona.

Sir,

On behalf of the Shiksha-Vichara-Mandala-Education Association-Poona, I have the honour to request you to place before the Syndicate at an early date the question of allowing candidates at the Matriculation Examination the *option* to answer questions in all subjects except English in their own vernaculars. In a circular issued in August 1916 and sent to teachers and professors in most of the schools and colleges in the Bombay Presidency and some others interested in education, the Shiksha-Vichara-Mandala explained the case for the vernaculars and appealed to these gentlemen for a free expression of their views with the request that they would signify their assent or dissent in writing. To this circular replies were received from many teachers and professors, excepting most of those who are in Government employment, who probably did not consider themselves free to do so. The following is an analysis of the replies received :—

For the proposed change.

Professors and Assistant Professors ...	... 27
Head Masters	... 220
Teachers	... 40
Others	... 51

14 are against the proposed change and two have sent indecisive answers. Out of those who voted for the change, as a whole, 14 wish for the change under certain conditions, *e.g.*, some insist upon the use of English as the medium in Mathematics and others in History. This analysis will show that there is an overwhelming majority in favour of giving the option demanded above. Copies of the circulars issued by the Mandal and a pamphlet in reply to the arguments against the

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proposed change, are sent as accompaniments to this application.

A resume of the whole case is however given below:—

1. The present method of teaching through a foreign language in the High School Course when the language is scarcely mastered, is " vicious ", in that, it encourages cramming, it involves waste of time and energy, it gives results which are most disappointing from every point of view and it has checked the spread of education among the people of the country. 2. The Vernaculars are the natural media of instruction. But in the early stages of our educational progress English was used for obvious difficulttes and this use has been kept up even though those difficulties have vanished. With English as the medium, teachers of all subjects are required to be as familiar with that language as with their own—a requirement that it is extremely difficult to satisfy and even if it were possible to satisfy it, the evils of the system as pointed out above remain tbe same from the students' point of view. 3. This method continues unchecked in our schools because the examination is held in the English language. For examinations have always a dominating influence on teaching, which, in all its aspects, will always be shaped after the requirements of the examination. The medium of examination must be changed in order that the medium of instruction may be changed. 4. (*a*) Vernaculars. like Marathi, Gujarathi, Canarese, Urdu, &c., are languages sufficiently developed to be used as media for purposes of instruction and examination. (*b*) The difficulty as regards test books can be easily end early overcome. (*c*) The difficulty as regards uniformity of standard in examination can be overcome by distributing a dozen or half a dozen papers written in Engllsh among the various examiners and then comparing the marks gained or by any orher suitable method. (*d*) The difficulty of organising schools or sections of schools for different languages can arise only in a few places and there such schools or sections already exist upto the 3rd and in some places such as the Elphinstone High School in Bombay even higher standards. The number of languages to be recognised as media in any place will be limited by the number recognised for primary instruction. The defect in the present system has

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been noticed in strong and unmistakeable terms by such a high authority as H. E. the Viceroy of India in his opening speech at the recent conference of Directors of Public Instruction at Delhi. We hope that the Syndicate will see its way to remove as early as possible the present anomalous condition.

The State in Hindu Polity.

The following from the *Hindu Patriot* will, doubtless, interest our readers :—

The relations between the State and the people have exercised the minds of a good many political thinkers in the West. One school holds that the individuals exist wholly and solely for the State, the other school opines that the State exists for the individuals. The world war that is now being waged in Europe, and the conduct of the Hun power engaged in it, bring prominently to the fore this all important question. In view of its intrinsic importance and the attempts that have been and are being sedulously made to pooh-pooh the claims of Indians to Home Rule, it will be not without interest to examine the qnestion of State *v.* Individual, as it was in the ancient Hindu system of polity. The King was looked upon as a god. The King was the impersonation of certain virtues and was worshipped by the people. Despite all this, the King in Hindu polity was not an autocrat. There were the shastric injunctions by which his individual leanings were cribb'd cabin'd, and confin'd and for his parliament he had the council of the Rishis and of his own ministers.

A very clear idea of the Hindu conception of Kingship is to be had from a consideration of the fact that in Hindu books on polity, it was not the King as the individual, but the sceptre which was extolled. It was the sceptre which was the King, the ruler, the leader, the protector. Everyone else may fall asleep, says the Hindu political philosopher, but the sceptre is always wide awake. The sceptre is impartial in dealing out justice. If the king go wrong, the sceptre falls by itself off his hand.

The distinction between the King as the individual and the sceptre which clothes him with all his authority is analogous to the distinction between the magistrate or judge and the Court. "Court" is more intensive in meaning than "magis-

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trate " or " judge." The differentiation, again, will be most clearly brought out in reference to the story relating to one of our High Courts in India. As usual, there were two judges sitting and the lawyer was arguing his case before the Bench. One of the two judges thought that the Vakil was addressing his colleague on the Bench, rather than himself and said that if the Vakil had anything private for the ears of his brother judge, the vakil should not waste the time of the Court in that fashion. The other judge at whom the remark was apparently flung had the presence to ask of the lawyer as to whom he was addressing. The lawyer replied. " The Court, my lord," that is to say, he was not addressing the one judge or the other judge, but the Court, with all the wealth and sacredness of meaning it typifies.

What the word " Court " stands for in mordern phraseology, that and much more than that was typified by the ancient Hindu word " danda " or " sceptre " It was so strictly just and impartial that it scrupled not to smite the wielder of it, if he went wrong. The Hindu system though it subscribed to the doctrine of the Divinity of King, practically made the King subbordinate his wishes to those of the people. They were coustitutional monarchs in all but in name. Our talk about constitution may sound new to some ears, but it is really an old, old thing coming back to us only with the hall-mark of the West on it. And a trade mark in these days is an indispensable necessity.

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JAYANTA AND THE CO-ETERNITY OF THE ATHARVA VEDA WITH THE OTHER VEDAS.

By Professor Vishvanath Vidyalankar.

II

In our last article we gave an excerpt from the Gopath Brahmana to show that the position of the Atharva Veda is co-ordinate with that of the other Vedas. In that Brahman we have the words:—

"अथर्वाङ्गिरसोविद्देव ब्राह्मणम्"

It means that only a learned man versed in the Atharva Veda can preside over a Yajna.

But, according to many teachers, the passage has a different reading.

The resscention which they accept is:—

"यदृचा होत्रंक्रियते, यजुषाध्वर्यवं साम्ना औद्गात्रं, अथकेन ब्रह्मत्वं क्रियते इति त्रय्याविद्ययेति त्रयादिति तथा च यदृचैव होत्र मकुर्वत यजुषाध्वर्यवं साम्नौद्गात्रं, त्रय्यै विद्यायै शुक्रंतेन ब्रह्मत्वमिति ॥

It means that one versed in the Rig Veda is called *Hota*, he who is conversant with the Yajur Veda is termed *Adhvaryu* and the learned man who has mastered the Sama Veda is called *Udgata*, while Brahma is he who has command of the threefold sacred knowledge. Another reading is as follows :—

It means that a *Hota* is one who knows the Rig Veda, an *Adhvaryu* is one who knows the Yajur Veda,an *Udgata* is one who knows the Sama Veda, and a *Brahma* is one who knows the essence of the sacred threefold knowledge.

It may be urged, therefore, that in the readings of the passage quoted above, there is no mention of the Atharva Veda ; on the contrary, the first passage says that Brahma is he who has mastered the threefold knowledge and the 2nd passage says that he alone is entitled to the appellation

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who knows the essence thereof. Commenting on this Jayanta explains that in the above quoted passages **त्रैविद्या** means the Atharva Veda because it is a synopsis of the teachings of the other three Vedas. The first three Vedas have been assigned to Hota, Adhvaryu and Udgata respectively, what is assigned to Brahma must, therefore, be the Atharva Veda for it contains the mantras of all the other Vedas and may, therefore, be called **त्रैयि**. Here are the words of Jayanta

" अथर्ववेदस्तु त्रय्यात्मकएव । तत्र हि ऋचो यजूंषि सामानि इति त्रीन्यपिसन्तितेनब्रह्मत्वं क्रियमाणं त्रय्याकृतं भवति ॥

He says in effect that the Atharva Veda is the living embodiment of the first three Vedas because it contains Richas (the characteristic mantras of the Rig Veda), Yajus (the characteristic mantras of the Yajur Veda), Samas (the characteristic hymns of the Sama Veda). When, therefore, we say that one a ttains to the position of Brahma by a mastery of the **त्रैयि**, we mean that he attains to that position by obtaining a command of the Atharva Veda. With regard to the second reading our author argues as follows :—

" यत्तु वाक्यान्तरे त्रय्यै विद्यायै शुक्रं तेन ब्रह्मत्वमिति, तत्रेयं चतुर्थी षष्ठ्याःस्थाने प्रयुक्ता, शुक्रमिति सारमाचक्षतेः तेन त्रयीविद्यायाः सारेण ब्रह्मत्वं क्रियते इत्युक्तं भवति, न च त्रय्येव त्रय्याः शुक्रंभवति न चात्यन्तं ततोऽर्थान्तरम् तेनेदमर्थवेदात्मक मेव त्रय्याः शुक्रमिति ॥

It means that in the passage **त्रय्यैविद्यायै शुक्रम्** although we have the donative case, the meaning is that which the possessive case implies and the world **शुक्र** means essence. The reading under discussion, therefore, means :—" One attains to Brahmahood by mastering the essence of the three Vedas."

Now the essence of a body of knowledge is neither identical with it nor radically different from it. Now if we take **त्रैयीविद्याया शुक्रम्** (the essence of the three Vedas) to mean the Atharva Veda, the sense of the passage

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becomes clear and self-consistent because the Atharva Veda contains the mantras of the three Vedas and is, therefore, worthy of being called the essence thereof. The Atharva Veda further satisfies all the requirements of the logical definition of the term **सार** (essence) given above, for it is not radically different from the other Vedas because their mantras are found herein and it is not identical with them because their hymns have not been reproduced in their entirety and in the self-same order. Jayanta, then, proceeds to give another exposition of the term **शुक्र** in harmony with his hypothesis. The word **अथर्व** also means "that which is hidden" and this is also the meaning of the term **शुक्र** in Vedic literature. The passage in dispute may, therefore, also mean that one becomes *Brahma* by mastering the Atharva Veda which is related to the other three Vedas. Jayanta, therefore, concludes that in the above quoted two resscentions not only is the Atharva Veda recognised as being co-ordinate with the other three Vedas, but as being pre-eminent among the Vedas for it is the essence of the other three and lays bare the hidden meaning thereof. The explanation is further borne out by another passage of the same Brahmana.

It will be noted that in this passage, the Atharva is called the Brahma Veda, *i. e.*, the Veda assigned to Brahma.

ऋग्वेदो यजुर्वेदः सामवेदः ब्रह्मवेदः

Again some hold that the term Veda denotes only the first three Vedas and cannot be used in respect of the Atharva Veda.

Jayanta regards this view as utterly baseless for it is supported by no authorities. On the contrary, numerous authorities may be cited to show that the Atharva is also designated Veda.* In the first place the mode of statement

* In a future issue of the Vedic Magazine we shall make a present of all these authorities to our readers.

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adopted by Vedic scholars (वृद्ध अवहार) supports Jayanta's view for all of them use the term is respect of the Atharva Veda also. The objection that the Atharva Veda is recognised as a Veda only when the word Atharva is prefixed to the word Veda—while the term Veda standing all alone denotes only the first three Vedas is met by Jayanta by the statement that the terms Rig, Yaju and Sama have a'so to be prefixed to the term Veda when specific Vedas are meant and by the further statement that in the passage यजुर्वेदाध्यायी भारद्वाज it is clearly admitted that there are four Vedas and the fourth Veda can only be the Atharva Veda.

Jayanta now goes on to explain the passages relied upon by his opponents and summarised by us in our last article.

A three-fold argument is built up on the basis of these passages.

In the first place it is argued that because in the first passage the word त्रयी (which means three) occurs, the Atharva Veda is not recognised therein as a Veda. (2) In the second passage the Rig, Yaju and Sama are specifically mentioned as the Vedas, from this it is clear that the Atharva can not, according to this authority, be recognised as Veda. (3) In the third passage the Rig, Yaju and Sama are mentioned by name as the depositories of Revealed Knowledge and it is also expressly stated that God revealed the three Vedas. The conclusion, therefore, is irresistible that the Atharva is not an authentic Veda.

In reply to the first argument Jayanta says :—

ऋग्यजुः साम समुदायात्मकमंत्रोपबन्धात् त्रय्यन्तर्गतश्चाथर्ववेदः पृथग् व्यवस्थित ग्रन्थसन्दर्भश्च भावत्वाच्च भिन्नः स इति ॥

It means that the word त्रैयी means the Rig, Yaju and Sama and since the Atharva Veda is a synopsis of these, the term applies to that Veda also. Although comprised within the three Vedas, the term Atharva Veda has a distinct denotation and connotation because in it

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Mantras of the first three Vedas have been arranged in a different order. He meets this line of argument in another way also. Says he :—

गद्यबंधो यजुरुच्यते, पद्यबन्धः ऋगिति, गीति निबन्धनंतुभेदान्तरं सामेति। अतएव जैमिनिना मंत्र विभागं प्रस्तुत्य तेषा मृग्यत्वार्थवशेनः पादव्यवस्था गीतिषु सामाख्या शेषयजुः शब्दः। अथर्ववेदेऽपीयं त्रिविधैव मन्त्र जाति रिति। मन्त्र विभाग कृतएवायं त्रयीव्यपदेश॥

It means :—Jaimini has said that Rig means the metrical arrangement of divine words, Yaju means prose arrangement thereof and Sama means divine words set to music. **त्रैयि**, therefore, means threefold arrangement of words. The Atharva Veda is also **त्रयी** because in it we meet with Richas, Yajus and Samas.

In reply to the second and third arguments he says :—

It means that the terms Rig, Yaju and Sama do not connote any particular books but peculiar groupings of words, as explained above, and since the Atharva Veda contains all the three groupings, each of these terms may be applied to the Atharva Veda also.

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SITA.

(Extracts from 'Sita' a drama by Prof. Ram Chandra)

Twin sisters Joy and Grief that God has sent
To wait upon the whole created world
Fulfil their duty with unswerving faith,
And every creature's heart they both attend.
Grief guards her youthful sister lonesome Joy
For every creature fain would woo her love,
While sweet refreshing Joy with soothing hands
Allays the burning brow of age-sick Grief.
Where one doth live the other too remaineth
Just as a lonesome star in gloomy nights
Or spot that stains the face of the milky moon.

* * * * * *

How painful sorrows are ! They rob the face
Of all its sweetness. Rosy smiling cheeks,
Fresh lips turn pale ; bee-fickle merry eyes
Which while in joy could lighty dance and kiss.
The vernal vales, the green-girl groves and skies
Of changing charms--are sadly dulled by sorrow,
And under irksome load of tears they droop.

* * * * * *

A boy doth grow to manhood, brings his wife,
He brings new love still having old companions.
But different 't is with girlhood:
Our girlhood grows and so our love doth grow
Among our sister friends, and when the garland

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Of our love and friendship 's closely knit, and fragrance,
Sweetly begins to wrap the wakening buds
'T is then, alas, 't is then that each in turn
Is plucked away to blossom quite apart
Till every rose is gone,—some east, some west,
Some north, some south, and but the linking thread
Of memory 's left to mark the place where grew
These flowers and were sweetly knit together
But sadly plucked too soon.

* * * * * *

Love never fades, what fades was never love.

* * * * * *

How diverse feelings rise within the heart
Of a married virgin ! Oh ! when first her lord
Doth come, how sadness shyly smiles, and love
Brings delicate sweetness of a new-born joy !
The sadness for the past doth sweetly kiss
The present joy.
Now sighs the bosom for the girlhood's joy,
Now shyly half-oped eyes behold their lord,
Now wails the heart the childhood's joy is past,
Now softly laugh the lips for future days ;
Sad memories of the merriest maidenhood,
Sweet smiles that spring from hopes of bridal bed—
Feelings on feelings madly rush and kiss
Each other. And the breezy breath of sweetness,
Kisses away the saddest tears.

* * * * * *

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The sandal tree imparts its lovely fragrance,
To everything around ;
And even if from its resting place the tree,
Be taken away the place e'er sweetly smells
Of sandal wood.
And like the sandal wood the great the good.

* * * * * *

How hard is fate, how short our sight ! Who knows
E'en where we most rejoice may be the seeds
Of some approaching sorrow sown.

* * * * * *

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AN INTERPRETATION OF DAYANAND.

(*By Professor T. D. Gajra M. A.*)

The story of Love is ever the same :

And yet the wonder is that each lover tells a different tale.—Hafiz.

Whenever Dharam fails, and Adharam prevails, I incarnate.—Shree Krishna.

Introductory.

Verily the eternal incarnates when unrighteousness prevails. Moved by the miseries of men the Mukta purusha descends down to the phenomenal plain. And so sometimes the thought has suggested itself to my mind, even the thought that Christ was Krishna reborn, and that the soul that appeared on the earth plain as Dayanand was no other than that of Budha, the prince-prophet. The story has practically repeated itself with but small differences of detail. Even the misunderstanding of their mission is a feature common to them both. Buddha, the mystic but silent seer, the God-realized optimist has been styled atheist and pessimist. And about Dayanand? He lived as late as the last century, he preached powerfully and clearly, and even reduced his mission to writing. And yet there have crept up a thousand and one

Misconceptions about the Man.

'To be great,' says Emerson, 'is to be greatly misunderstood.' Even so has it been with Dayanand. "Dayanand was dogmatic, and conservative." "He was protestant, heterodox, a merciless critic of old traditions." "He was a mere *Pandit* of Sanskrit language." "No; he was a practical man who set before us the highest ideal of Karm Yoga." "He was a leader of the Hindu reform movement; at most a nationatist if you please, but nothing more than that." "He was a world prophet, a saviour of humanity."

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Such are the judgments, so diverse and divergent, passed on the great man of the 19th century! The question arises what is the truth about the man?

A man's actions remain unintelligible, and his words convey but vague meaning—the whole phenomenon appears amystifying maze till his central moving impulse is understood. So to understand Dayanand, we must, in the first place, inquire what was the

Motive

that moved him? Why did Dayanand early leave his home, his sisters and brothers that were so dear unto him, and all the prospects of future pleasure?

The Story of the Rat and Moolshanker

worshipping Shiva has been repeated times out of number from the platform of the Arya Samaj, as being sufficient to account for Dayanand's renunciation. The Shivratri day is celebrated as Bodhutsav—the day on which Dayanand got light. But to my mind this is not enough to account for the tremendous phenomenon,—for Dayanand's renunciation. The Shivratri rat has rattled too much. True the phenomenon led Dayanand to a disbelief of idol-worship. But an iconoclast can very well live, love, and die as others do. Atheists too enjoy life. In fact God touches us but on the periphery so long as the current of life flows on smoothly. Men hardly feel the need of worship so long as they get their bread and butter, and earthly beloveds to their satisfaction. So long as life is easy, and the physical appears permanent religion in relation to God forms but the fringe of life. So then the Shivratri rat cannot explain the phenomenon. Better would it be if we let the rat live, or rather die, in oblivion; or, at most, remember it but as a biographical curiosity. Better would it be if we attach lesser importance to the day. Methinks calling the day of doubt by the name, the day of light, is but a misnomer.

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So much for the rat. But the question remains; why Dayanand's renunciation?

Love is perhaps the strongest emotion that stirs the human heart. All of us, at one time or another, feel its influence. We fall in love, as it is said. But a time comes when we have to part with our beloveds. For some the shock is much too great to bear. They break down. Others sigh and sob, and weep for sometime; but soon the practical realities of life press upon them, and they forget their *grief*. Others, again, the master-men try to seek the solution of the mystery which is called death. And having requisite strength in their bones and marrow they reach their goal. To this last category did Dayanand belong.

Early in boyhood Dayanand lost his uncle whom he loved dearly and tenderly. This was a rude shock. And it was followed by another—the death of his sister. This set Dayanand athinking. "What is the meaning of the mystery? Where is God, the all-merciful father?" Vague misgivings haunted him Worldly wise men, as in the case of Budha, suggested marriage as a cure for wan doubt and *wairagya*. But Dayanand was too cautious to be caught in the snare. He took an early opportunity to escape; and thenceforward became a serious

Seeker after Truth.

Tremendous are the sacrifices that a seeker after truth has to make. Truth is a jealous lord; it brooks no other master. Love of self in all its forms must be foregone. Love of pleasure, greed of wealth must be given up. The question arises—what was Dayanand's

Equipment

for the candidateship. To seek truth Dayanand renounced self. He gave up the greed of riches. He left his home. He gave up all comforts and luxuries. He put on the robe of humility: and wandered about in the dress

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of a hermit. Above all he took up the vow of *Brahmacharya*. Continence, absolute abstinence, Dayanand had well realized, is essential to a seeker after truth. Higher cerebration and sexual activity vary inversely. And so Dayanand throughout his life kept *Kam* under complete control. To attain this Dayanand underwent all the austerities spoken of in old Hindu books as *Tapas*.

Asceticism, to-day, is denounced and pooh-poohed. The tendency of the modern age is to make life as easy as possible. "Asceticism is a gratuitous travail"—cries out the modern man. So corporal punishment must be abolished. Education, aye the whole life, must approach play as near as possible. In place of fasts we must have feasts—yes, feasts both at the time of birth and death. Well has Count Tolstoy remarked that the present is an age of gluttony. But the truth is that in the higher evaluation of life pleasure is only on a par with pain. This truth is well recognised by Mr. Welton in his book, "Pschology of Education," wherein he condemns the modern tendency of making education as effortless as possible. William James, the great American psychologist, sounds the same note, and strongly advises the modern enervated, soft civilized man to have a daily dose of even gratuitous asceticism. It is, as he says, an insurance fee which, though it brings us no immediate gain will always stand us in good stead at the time of need. Follow the *shre marag* (the path of virtue), though painful, and not the *pre marag* (the path of pleasure) :—such is the teaching of the ancient seers of India.

And Dayanand, a follower of the ancient *rishis*, practised asceticism to keep *Kam* under control. And so it was that with merely the loins cloth on he wandered through jungles, went up hills and down dales, and exposed his body to heat and cold, and practised other austerities. And thus he could remain a perfect Brahmachary. Some of his biographers tell us that he never lost

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his reproductive fluid. Thus prepared Dayanand began his

Search.

Three years, we are told, he passed in the search, visiting different *sadhus* and priests, the professed possessors and dispensers of drugs that heal sick souls. They taught him *yogic* practices and instructed him in the ancient sacred Sanskrit lore. But their methods did not satisfy him. "There is something radically wrong," thought Dayanand. "The highest truths cannot be irrational." After 3 long years Dayanand heard of the

Blind monk of Mathura

and hearing of him Dayanand turned his steps thitherwards. Two or three years he remained here under the tutorship of the *Dandi Sanyasin*. During all this time he lived a hard life, and learnt Sanskrit scriptures with great appetite. At the feet of this Guru, whom he respected as few pupils respect their teachers to-day; yes, from this Guru he learnt that the ancient scriptures neither enjoined the performance of animal sacrifices and nonsensical ceremonial, nor did they embody the babblings of fools and rhapsodies of shepherds but that they were the repositories of the highest truths, that they contained in them the sublimest solution of the problem of life. This Dayanand understood very well. And thus as a result of his search he attained to an

Intellectual grasp of the Mystery of Life.

His doubts being now put down, and propping his faith on an understanding of the ancient scriptures Dayanand began his work of *prachar*. Now he criticised different Hindu sects. The old accretions of ignorance and formalism that have accumulated over the fair from of religion must be removed before its beauty and unversality could be fully revealed. So it was that Dayanand took to this preliminary distructive work of demolition

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Dayanand was not a destroyer essentially. He did not criticize people through a love of hate. No ; his work of criticism resembles the work of a surgeon in amputating a diseased limb. This work of social surgery was carried on for sometime. But gradually the difficulties of the task grew on him ; till during the *Kumbh* fair the depth of the disease was fully revealed to him. People at this huge grathering mocked at him, and laughed at him, and even threw stones at him. Dayanand felt staggered. The task seemed too difficult. His intellectual grasp and book learning could not give strength enough to carry on his work. And so for a while he grew despondent, and

Retired into a retreat.

On the banks of the Ganges he roamed about stark naked. And once, they say, he went up the Himalayas. The world appeared to him a void. And methinks, in the bitterness of heart he cried aloud, " where art thou oh ! Lord ?" And a voice of the silence replied, " Lo, I am here : even here among my people." Yes, Dayanand now intuitively saw God in man ; and realized that universal

Service of man

is the fulfilment of His will, as also the *truth* and fulfilments of our narrow emotional love for individuals. His faith returned unto him ten times more strengthened. Thenceforward he powerfully and unswervingly preached his propaganda of *paropkar*. Yes, Dayanand's religion was the religion of service of man, of service without attachment to individual and expectation of reward or recompense. It seems that to Dayanand as to the English poet it was true, "He prayeth best who loveth best."

" The prime object of the Arya Samaj is to do *upkar* to the world, that is. to promote physical, spiritual and social good." " No one should be content with promoting his own good only, on the contrary, he should see his own good in promoting the good of all." And so it was that Dayanand preached so powerfully against cruel caste custom, and lifted up the degraded down trolden Sudras.

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Service of man irrespective of limitations of caste, colour, creed or geographical bounds—this is the first note of the grand song of Dayanand's life. People call him a nationalist whose mission was confined to Bharat Varsha. True, Dayanand, speaks, over and over again, of reforming India. He dwells at some length even on the injustice that India has suffered at the hands of oth r nations. He speaks very feelingly of the deep degradation that India has undergone. He devises schemes of uplifting her. Yes he does all this. But this love of India involves no neglect, much less any hate of other countries. He speaks more about India than about other countries for the simple reason that he knew more details about the former than about the latter. "We treat foreigners in the same way as our own countrymen as far as the elevation of the human race is concerned." "We endeav our for the betterment of the human race." These and such other passages abound in his books. And consistently with this principle he exposed the follies of Indians in no more compromising terms than he did those of other nations.

Dayanand's cult, then, was, in the first place, that of service of man.

But that is different from

Comte's Worship of Humanity.

Comte was a positivist. For him the transcendental, the noumenal had no meaning. He was a phenomenalist. His God was humanity. Dayanand was not a worshipper of humanity in that sense. True, Dayanand believed in the immanence of God in man. He also believed that God can partly be realized through the service of man. But from that it did not follow that man was God. Humanity is *many* while God is *one*. Humanity is *becoming* while God ever *is* and ever is the same. In humanity we see our changing self reflected ; in God we see it transcended. Humanity is painful ; God is all joy. "God is the personification of tr ue existence, intelligence, and bliss. He is

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formless, almighty, just, benevolent, unborn, endless, and infinite, unchageable, beginningless.....all-pervading, ominscient, and controller from within of all.....eternal, holy, and maker of the whole creation."

For Dayanand morality could not exist without God. To Dayanand as to Kant God is a necessary postulate of morality. Or as he puts it in his own more human terms, God is the rewarder and punisher of souls for their good and evil deeds. This God and His will, according to Dayanand, is the final sanction of all moral action.

Nor is this all. God is necessary for Dayanand from another point of view still. To Dayanand God is the ideal of moral perfection that man may try to approach as near as possible. Hence the second note that he sounds is:

Be devoted to God.

Yes, Dayanand tells us, as emphatically as he may,—serve man and live unto the glory of God. Think of the Divine perfection, and try to be like unto your father that is not in heaven but in the sacred sanctuary of your heart. Worship the beloved within you. Retire twice every day, and try to enter into the silence. Seek daily and hourly to know the will of God. Such seems to be the teaching of Dayanand. And such it may well be; for Dayanand's Ishwar is not a Miltonic God. But he is immanent in the world, and is ever on speaking terms with man, and so may be approached by any humble but sincere seeker. As he himself says, "we can know God through Pratyaksh." Retreat into God and you will return to the world better equipped for service. And so it was that Dayanand sought the beloved in his heart, and prayed unto Him, who sustained him, throughout his life, aye prayed unto Him even at the time of death.

God then gives meaning to morality. Nor is this all. *God idea* also *makes science more synthetic.* There is law in the universe; such is the verdict of science. This law ought to be immutable and always dependable. This is

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the expectation of the scientist. From this data the religious thinker argues thus : Law is an expression of Intelligence. Blind forces cannot work according to law ; nor can a fortuitous concourse of atoms result in a *cosmos*. Further the laws are eternal and know no limitation of time ; therefore must the Intelligence whose expression they are be eternal also. The laws *work* ; they are *efficient* Hence, the Intelligence must be powerful. And lastly, the Intelligence cannot work but with an end or good in view ; and so it must be God.

And thus the laws of the scientist find their final meaning in God. And so Dayanand in support of his *monotheism* adduces the common sense simple yet sublime argument from design. "No potter, no pot ; no God no cosmos." Thus for Dayanand science was no enemy of religion ; rather it supported religion. And so unlike mediæval theologians Dayanand welcomed truths of science ; aye he welcomed

Truth

from all quarters. And so he lays down : "We should ever he ready to accept truth, and to renounce untruth." "We should dispel *avidya*—nescience and promote *vidya* —science spiritual and physical." And in fact truth is essential for the cult of service, for without a knowledge of laws of the Universe we may do positive disservice while intending to render service. And so it was that Dayanand spent so many years in learning ; and opened many pathshalas for dissemination of truth. In his discussions too his object, according to his own testimony, was truth and not victory. One writer says that he performed what Shree Krishna calls the 'sacrifice of knowledge.' In one book he tells us that after careful study he holds 3000 books to be authoritative. And one result of this great love of learning, and his attempts to arrive at truth, is his novel

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Interpretation of the Vedas

The ancient scriptures of the Aryans had long been misunderstood and maligned. To Hindu Pandits they were but records of animal sacrifices, and unmeaning ceremonial that existed in the past ; whe reas to European Sanskritists they were but an embodiment of babbling of fools. In the hands of Dayanand the old Sanskrit scriptures appeared altogether in a new light ; they became rational, moral, philosophic,—an embodiment of high intuitive truths. Max Muller spoke lightly of the Vedas, but he lived to correct his mistake. And in his later days, he, to a certain extent, admitted, though ret uctantly, the grandeur of ' the ancient wisdom that ages not.' And who knows how great will be the contribution of the revival of Sanskrit sacred lore, so powerfully pushed forward by Dayanand, towards restoring calm among the weary and warring nations of the world ?

One aspect of truth is

Veracity

Indeed, for truth to be preserved and propagated veracity on the part of its devotees is essential. Patanjali in his Yoga Darshna includes it among the five great vows that are universal, not limited by place or time. And so Dayanand never suppressed truth. He was always veracious ; and fearlessly expressed what he believed.

A Casuistical Question.

Sometimes the question is asked whether falsehood may not be spoken to avoid apparent injury, to nation or humanity, that may be brought about by not following such a course. The answer of the mere lover of man is—speak falsehood ; while that of the mere devotee of truth is—speak truth, come what may. The believer in God here comes in to settle the quarrel. He declares the category of right to be subordinate to the category of good ; right is right because it leads to good. But further he

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says that final, real, and lasting good cannot be brought about except by following right.

Thus the controversy between the utilitarians and intuitionists with regard to the criterion of conduct is settled. Theoretically the criterion of "the greatest good of the greatest number" is correct. But it is impossible ever to determine this in any particular case. The difficulty is felt to be almost insurmountable by the utilitarians themselves. And so it is that Mr. H. Sidgwick, a great exponent and upholder of utilitarianism, and a severe critic of common sense, or intuitive morality, practically admits that the utilitarian ideal can best be attained by encouraging people to follow the injunctions of common sense morality.

And so it is that Dayanand lays down—"All acts should be performed in accordance with

Dharma

i. e., according to what is right and wrong." "Do right because it is right in scorn of consequence;" so sang the great mid-Victorian poet, Tennyson. Think of the action and not its fruit; such is the injuntion laid down by Bhagwan Krishna in the Bhagwad Gita. 'Duty for duty's sake';—that is the categorical imperative of that prince of European thinkers, Immanuel Kant.

And so Dayanand throughout his life never suppressed truth. Conciliation did not appeal to him. Fearlessly did he expose the follies of men. People threatened him with pain and ill fame. Others tried to seduce him by offering him riches. But neither threats nor seductions availed. A great *gadi* was declined. Even the temptation of being declared an *avtar* could not move the mighty man. Some, from prudential considerations, suggested that he should suppress a part of the truth, and should first try to bring people round to the *Shivite* sect. But Dayanand had no faith in half measures. He could not understand how good could be brought about by

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suppressing truth or by killing one's conscience. And so he became a radical uprooter of evils, and a fearless follower of *dharma*, though it cost him his life.

The third note, then, that Dayanand struck is :—

Gather truth ; be veracious ; and do the right.

One more note he struck, more mightily than the rest. But before that is mentioned,

An incidental question

claims attention. Dayanand's teaching so far seems to be the same as that of other saviours of humanity. 'What then was Dayanand's speciality ?' A typical question this, typical of the sectarian. "Other religions are good enough, but mine is better than all others. Other saviours are all right, but my saviour is higher than all others." Such is always the position of the narrow-minded sectarian. And hence is there infinite and endless quarrelling of creeds, and wrangling of religionists. The pity of it all is that the saviours claimed no speciality for themselves. Religious toleration is the sore need of the world to-day. Ah! how long how long, shall we quarrel over unimportant matters of name and form ? How long shall we fight for the letter while the spirit of religion is throttled ; how long worship the ass while Issa dies ? Long has the world done that. Enough of it ; no more of it. Rather let all creeds come to a common understanding of the Truth which is One and Divine and let go error which is many and man's. Dayanand preached this truth—this ever the same Sanatan Dharma. He claimed no speciality for himself. He had no new creed to establish. He called himself a transmitter of old truths, as almost all saviours have done. Says he himself: "I believe in the religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the reli-

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gion in question is called the primeval eternal religion, which means that it is above the hostilities of all human creeds whatsoever.....my conception of God and all other objects.....is in conformity with the beliefs of all the sages from Brahma down to Jamini".....

And now the fourth note that Dayanand struck—a note that he struck more mightily than all the rest was

Be a Brahamachari

Bitter is our need of *Brahamachary i* to-day, when our eyes have grown weak, and our digestion is deranged; when spectacled men are a spectacle so common. A learned writer in the Nineteenth Century and After says that at the present rate of degeneration the modern civilized man would, in course of about 50 years, be toothless, toeless, uniformly spectacled, and soft muscled, unable to move about and do any hard work. God forbid that the prophecy come true. But there is no doubt that the apprehensions are justified. Dayanand saw this and was moved. 'Would that the world realized its mistaken rush after pleasure,' sighed Dayanand. 'Brahamacharya, Brahmacharya' he proclaimed at the top of his voice, 'is the remedy for all your ills.' Brahamacharya is the *sine qua non* of religion. How shall we serve others, how shall our prayers reach on high, how shall we be able to gather truth, and how express it fearlessly, and lastly, how, shall we be able to follow the path of *Dharma*, when we are lacking in self control, when we lay waste our best powers, when our bodies are delapidated, and our digestion deranged?

'Be a Brahamachari'; this then was the mightiest note that Dayanand struck. And so it was that he himself lived the life of an ideal Brahmacharin. And more than thirty years have passed since the passing away of the Brahamachari into Brahama Loka. The question is—Have we proved ourselves worthy of him? Methinks his

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soul is still crying to us : "Be Brahmacharins. Give up your extreme love of immediate pleasure. Exercise greater control over your touch and taste. Aye, let your eyes and ears too be disciplined."

And India's piteous cry even to-day is for a band of Brahamacharies—Brahamacharies who taking the pledge of chastity and poverty may remove the mother's fourfold misery of disease, poverty, ignorance, and irreligion, and thus prepare her for her spiritual ministry of the weary world.

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VEGETABLE *Vs.* ANIMAL FOOD.

(By Dr. Biswa Nath Mukerjee, L. M. S., Assistant Editor, Hindu Spiritual Magazine.

1. Is man meant for the former or the latter ?

In the creation of God we come across three kinds of animals, (1) herbivorous or frugivorous, (2) carnivorous and (3) omnivorous. The first kind includes those animals who live entirely upon fruits and vegetables. The second has those animals within its pale who have a pure and unadulterated animal food for their means of sustenance. The third class of animals are those who have mixed system of diet, *i.e.*, who eat all sorts of food, no matter, whether animal or vegetable. Man may be classed with the first. No doubt, at the present time, in the height of his scientific achievements he has forgotten entirely his former condition. He is falling off from the dignity of his moral position. The wrong conception of the present day scientific progress has made him blind to and biased against what was good in the ancients. The humorous remark of Cowper—so wise we grow that we think our fathers fool, no doubt, our wiser sons will think us so—was and is still proving correct to the letter. There is no denial of the fact that in spite of miraculous progress in science the moral side of man's character is gradually being blackened. The achievement in science has given a greater speed and impetus to the finished and highly accomplished methods of robbery, dacoity, theft and treachery. The throbbing pulse of the rising generation of humanity is indicating the symptoms of a malignant disease, *i. e.*, "*moralitis.*" The reader knows that some diseases are very common to-day, which end with the word 'itis' after the name of some organs of our body as, for instance, liveritis, the disease of the liver, nephritis, the disease of the kidneys, pericarditis or the disease of the pericardium or sac of the heart and many other "itis" which have taken hold of the different parts and organs of man, but we think, he does not know that the most

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dangerous of these is the one, which we call 'moralitis' which has affected the morality of not one or two men but all men in general. But unlike the others it is painless and formless, so far as our material and physical bodies are concerned. It has just begun to work havoc in our midst and is yet dynamic in its action. Its origin certainly is from intemperance and from an impurity in the regulation of our diet and the tending of a cruel habit in human bosom. No doubt, it is in its infant life and it is high time that we should take note of this growing danger.

In those days when murder was unknown, when people did not lock their doors, because there was no fear of thieves, and dacoits, when cruelty, greed and selfishness were the things of the past and when human ailments and sufferings were very few in number and simple in nature man lived upon fruits and vegetables and the foundations of butchery were not yet laid by shedding the blood of God's innocent creature to gratify our desires. The primitive men were all vegetarians and we wonder why the things that suited and proved best for them should not be equally useful to us. Certainly it will, but we do not try to realise the truth. Dr. J. H. Kellogg of America has very pertinently observed, "If flesh was not the best food for Adam, for the primitive Romans, Grecians, Persians and Egyptians, it cannot be for modern man, whose organisation is essentially the same. Examination of the remains of persons who died many thousands of years ago shows that there has been no radical change in the human organisation within the knowledge of man. And, again, experience shows that flesh food is not a necessity, since thousands have renounced its use, and, though suffering slight inconvenience at first, have improved under the change." Dr. Kellogg has forgotten to mention that the Hindus or the ancient Indo-Aryans were the first people to pioneer the cause of vegetarianism in the world The testimony to this fact is still living in the majority of her fruit and vegetable eating children, who has reduced अहिंसा

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परेमाधर्म्मा to a common parlance. It is true that almost all the religions of the world have a warning voice against the use of animal diet, but none so much as Hinduism.

There can be no denying the fact that the stuff of love, selfishness, jealousy and cruelty are but emotions and passions of man which are sufficiently accumulated and treasured up in the human constitution. Physical science may call them a combination or distinct individualisation of oxygen, hydrogen, nitrogon, carbon, calcium, sulphur, phosphorus and many other chemical constituents of the human body, but it does in no way alter the sense of our argument. A great American specialist of food and diet has used his pen forcibly to say "since the human body is made of what is received into it in the form of food, it is evident that the the character of a person's food will determine his own character. Experiments have again and again proved this to be true of animals, and it can be no less true of human beings." So, if not wholly or to a large extent, it is possible for use to make us of cruel or kind, sincere or lying, and abominable or amicable temperament. Now it will be admitted on all hands that it is more essential for us to be kind than to be cruel, to be sincere than to be insincere, to be amiable than to be abominable. But is there any doubt that animal food excites the animal passions of man, while vegetables appeal to the cooler and nobler instincts?

There are some people who think that animal food is more essential for mental workers and those standing in need of strengthening their memories. That nothing is more untrue than this, has been proved by our own personal experience that the horse, rhinoceros and elephant who wholly and solely live upon vegetables are more intelligent and have better memories than tigers, lions and other carnivorous animals have. Moreover, it has been observed that villages which afford special facilities for fishing and hunting are those, where only people of very

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low and barbaric habits live. Let us confirm our opinion by quoting a passage from the book of a great western authority. Says he in connexion with the above belief, "The falsity of the theory has been repeatedly shown by citation of the fact that the lowest of all human races are those that live exclusively upon fish. In civilised countries, also, as in the vicinity of large fisheries, whole communities often make fish their almost exclusive diet; and yet there is no evidence that their mental capacity is increased thereby. In fact the low mental and moral status of these people would furnish an argument on the opposite side of the question if it were necessary to offer such argument." So we see that vegetables are more suitable and useful for us from moral, religious, humanitarian, economical and sanitary points of view than meat and fish.

Moreover, it will be expedient to see that the alimentary canal, salivary glands, teeth, the movement of mastication or mode of chewing of man have a greater resemblance and similarity with those of vegetable and fruit eating animals than of carnivorous beasts. Let us also quote here the opinions of eminent men of the past and present on this point. Says Dr. Kellogg of America, "Man's anatomical structure, especially the formation of his digestive apparatus, clearly *associates him with frugivorous class of animals*, represented by the gorilla an chimpanzee, the lower orders which approach most nearly to the human form." Sir Everard Home says, "While mankind remained in a state of innocence there is every reason to believe that *their only food* was the produce of the vegetable kingdom." The great naturalist Linnaeus in speaking of the dietitic character of man says, "His organisation, when compared with that of other animals, shows that fruits and esculent *vegetables constitute his most suitable food.*" Dr. Thomas Bell of London has said, "The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organinsation goes

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to prove that man was formed a frugivorous animal." Baron Cuvier, one of the most learned men that ever lived sates. "The *natural food* of, then judg ng from his structure, *appears to consist of fruits, roots, and esculent parts of vegetables.*" (All the italics are ours). Prof. Charles Bell Bell, F. R. S., says. "By examining the teeth, whole digestive apparatus, skin and other organic structures of man we come to a positive concluslon that man is a frugivorous being-" Prof. William Lawrence, F. R S., says. "Though man has some teeth known as canine teeth, yet they are not strong enough for eating flesh, and they are only meant for some such coarse vegetable food as would stand in need of them" Says Dr. Oldfield, D. C. L. M. A., M. R. C. S. "Man is herbivorous and not carnivorous."

There are some people who are of opinion that vegetables are enervating in their effect, but let us quote Mr. B. Both, a great authority on human diet, "*A vegetarian diet, is favourable to industry and hard work*, and a flesh diet on the other hand, favours indolence, sleepiness, growing fat, want of energy, indigestion, constipation and other like miseries and degradations. The Spartans who stood first among all the nations of history for power to endure hardship, were vegetarians, so also were the armies of Rome, when Rome was conquering the world." Let us see what another authority, Joseph Brotherton says on this point. Says he, "History and experience proved that men's *best and original diet*, excluded the flesh of animals. Flesh was unnecessary and injurious, causing diseases and blunting the moral feelings. I have not eaten flesh for thirty eight years; I have enjoyed health, and from my soul I can recommend it (vegetarianism) as the best method of living." In the year 1909 the president of the London Vegetarian Association, which was founded as early as the year 1847 for arriving at a true and reliable conclusion kept for a period of 6 months two batches of children, each numbering 500, one entirely on vege-

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table food and the other on the animal and on the expiry of this time examined them and found that the boys who were kept on vegetables proved bulkier in weight, better in intelligence, diligence and health, than the others who were given animal diet. Every student of geography knows that the Arabs who live for the most part on date-fruits and the camel's milk are more painstaking and persevering and enjoy a longer life than other peoples of the world. The Egyptians, who live chiefly upon wheat, maize, pumkins and dates, are one of the most diligent and energetic peoples on the face of the earth. The Irishmen who live upon potatoes are more bulky in size, stronger in constitution and keener in intelligence than the Scotch and Englishmen. The Japanese whose principal staple food is rice defeated the carnivorous peoples of Russia. Innumerable instances of this kind can be easily multiplied, but we think they are sufficient now to convince the reader of the truth that vegetables are more nutritious and strengthgiving than flesh and fish.

Animal food is also not sanctioned by all the great religions of the world. In the Mahanirvanatantra the goddess Durga says to her husband Mahadeva. "He who kills beasts in my name, and eats flesh suffers in hell with relatives and friends, in hell as many years, as there are hairs growing on the beasts." The Mahabharat says, "One who desires the good of self must refrain from eating all kinds of meats,—no matter whether sanctioned by the scriptures or not." Manu says. "Fish of every sort should be avoided." Again he says, "He who eats the flesh of any animal is called the eater of that animal itself; and a fish-eater is an eater of all flesh; from fish, therefore, he must diligently abstain." Concerning meat he says, "Flesh-meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beautitude; from flesh-meat, therefore, let man abstain." The founder of Jainism says "Not to kill is the greatest of all virtues." Buddha says, "Neither harm nor kill any living thing, but lead a life;

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of holiness. Harm not, kill not, or do not take part in killing. Look equally on all creatures." The 6th Commandment in the Bible says "Thou shalt not kill" "And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." In Islam it has not been made compulsory to take animal food. Its sanction for 'Kurbani" or slaughter has been wrapped up in a deep spiritual significance, especially that it may not grow into a common place. The prophet of Islam himself was a man who practised a strict abstinence and lived chiefly upon loaves of bread, prepared from the flour of barley, oat or maize. All great sages, Christ, Buddha, Mahavira, Zoraster, Plato, Vyas, Sankaracharya and almost all other Hindu sages were pure vegetarians.

Mr. John E. B. Mayor, M. A., D. C. L., says, "vegetarian diet is the cheapest, the wholesomest and the best." Yet, now-a-days the majority of men are addicted to the habit of flesh and fish diet. The fact is, that men in general are susceptible to external impressions. They care more for what will give pleasure to their tastes, than what will give tone to their stomach, nerves and brain. They care very little for the economy of their purse, than what appeals to or makes for the gratification of their passions and senses. It is for this that they do not look to the fact that fish sells for 12 annas a seer, and flesh for 14 annas a seer, whereas fresh and wholesome fruits and vegetables which are selling at the rate of 12 or 14 pice a seer and contain the same rather more edible and useful things for the human constitution, without the former's evil effects. Let us read what Dr. David Paulson, M. D., writes in this connexion, "Every pound of peas, beans, or lentils, contains the same amount of proteids as a pound of beef steak, *without waste products*." (Our italics). Though poverty is spreading in the country like wild fire and reducing to ashes every thing with which it is coming into contact

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this objectionable and impure habit of eating fish and flesh is showing no signs of dying out. Rather it is on the increase. Poor people who have now been victims to this nefarious habit for want of money are devouring the carcasses of dead animals, as cows, buffaloes and horses, nay some of them have even shown the temerity of killing rats and many others animals of the like kind to appease this unholy lust. In as much as these animals are the carriers of some virulent poisons into the human constitution, it is seen that they die during the epidemics like dogs and cats. It will be much better for us, the educated portion of the Indian population, to show them the right path to the immunity from such diseases as plague and cholera by placing our own example and models before them. It can be easily judged how many lives would have been saved from the clutches of the above fell diseases if vegetarianism would have been thought as the *sine qua non* of our diet. It would have not only lowered the rates of mortality, but also would have improved our morals and been a great asset in effecting economy in our lives. The great physician Dr. J. G. Stair, M. D., says, " We know not how responsible our fathers were for our animal tendencies. Each of us by discarding animal flesh can do at least a little towards lifting the burden of animality from the souls that are crushed beneathit."

Dr. John Huddon, M. A., M. D., while dealing with the unwholesome and injurions nature of animal food says, " Animal food is the most dangerous kind of food. The medical profession is just awaking to the fact that it is the animal food which is the deleterious element in the diet of the people and the cause of so much general ill health, premature decay, and early and sudden death." Dr. Huddon deserves thanks for pointing out this dangerous pitfall into which the men of the modern civilisation are unconcsiously getting. It is true that the number of premature and untimely deaths from diabetes, renal colic

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heart failures, due to the fatty degeneration, or angina pectoris, neurites, paresis, paralyses, and other nephritical, cardiac or scorbutic causes is not very few. The number of lepers, and sufferers from other skin diseases is daily on the increase. Peoples suffering from piles, carbuncles gonorrhœa and syphilis are also not very small in number. This at once indicates the moral weakness of man and for this animal food is greatly responsible. Gautier the greatest living authority upon diet says, "On a flesh diet, these toxic bodies (urea, uricacid, amonical salts, etc.,) accuumlate and acidify the blood, excite the heart, intoxicate the subject, disturb the functions of the skin, lungs, liver or kidneys."

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WAS DRAUPADI THE JOINT WIFE OF THE FIVE PANDWAS OR OF YUDHISTHIRA ONLY.

(I)

(By "Antiquarian")

ओ३म् विश्वानिदेव सवितर्दुरितानि परासुव यद्भद्रं तन्न आसुव ।

Having bowed to the Almighty father who is omnipotent and omniscient and who is the Fountain-head of all knowledge and who pervades the universe I take up my pen in defence of a character well known in Indian History, an important personage in the annals of Aryavarta, a lady whose name is a house-hold word in India and who is the embodiment of virtue, piety, philanthropy and chastity. I know that my task is difficult, as this subject has not, to my knowledge, been traversed by any historian or antiquarian. The difficulty is insurmountable but with full confidence in God who is the giver of all energy, I attempt this task with a fervent prayer that. He will give me strength and power of narration sufficient to lay before the general public the true aspect of the life of Maharani Draupadi, the last Chakravarti queen of India.

The popular notion that Maharani Draupadi was the joint wife of the five Pandwas is opposed to historical facts. I need not keep my gentle readers in suspense but must tell them at the outset that she was the wife of Yudhishthira, the eldest of the five Pandwas and it is the grossest libel on her character, nay on that of the whole Indian race, to say that she was the joint wife of the five brothers. It is horrible indeed to think that the other four brothers, who adored her as their mother should, by the enemies of the Vedic religion in the guise of friends, be called her husbands in conjunction with her wedded lord, as if she was the property of a joint Mithakshara family for the use and benefit of all the members. To what a low pitch we are fallen that we do not know to dis-

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cern truth from falsehood ! We do not know who are our friends and enemies, who are our libelers and slanderers ! We are ready to believe any and every one ! But thanks to the spread of education by the British Government and the teachings of Swami Dayanand Saraswati, we have awakened from lethargy and are not easily to be seduced and silenced by the enemies of the Vedas. The sun has risen in the east and will shed its lustre all round. The darkness has disappeared and the annals and traditions of Bharatvarsha will be read and appreciated in their true light ; the interpolations will be discarded as not worth the paper on which they have been written and the books of antiquity will shine in their full effulgence.

It will not be out of place to inform the general public that I shall try to establish the aforesaid fact from the Mahabharat, the great epic of India, the compilation of immortal Vyasa, who was a contemporary of Yudhishthira and Draupadi. The Mahabharata is a work which should be widely read by the public as it contains a mine of information on religion, morality, law, and society. I take my stand on the Mahabharat as it is the standard work of the time, as it describes the life and history of the great Kuru race, specially of the five Pandawa. Many people are of opinion that as the Mahabharat is written in poetry, it cannot be history but must be placed in the category of works of Shakespeare and Milton. But I must remind such persons that even Sanskrit dictionaries and grammars are inverse and if the ancient Aryas could compose these works in poetry, it was far easier for them to write history in verse. As this is not a subject of this treatise, I leave it for the present. For my purpose I will depend entirely on the Mahabharat and will not take into consideration the columnies against the illustrious lady to be found in other works of designing persons.

Short History of Mahabharat.

More than five thousand years ago there reigned a king in India by the name of Shantanu. His capital was at

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Hastinapur. All the other kings of India; as well as of other places acknowledged him as their suzerain lord. He reigned gloriously for a long time and died leaving three sons, *viz.*—Bhishma, Chitrangada and Vichithravirya. Bhishma, during the lifetime of his father, had taken a solemn vow to observe the life of a Brahmachari (perpetual celibacy), to remain unmarried through life and to renounce his claim to the empire of India. Throughout his long life he kept his vow and is still remembered as one of the greatest men that the world has ever produced. He was admittedly the greatest warrior of the time, a high-minded philosopher and statesman and a great Yogi (Saint). In fine he was possessed of all virtues. The Shantiparva and the Anushasauparva, which are nearly one fifth of the Mahabharat, will ever be remembered and read with delight and profit by future generations, thus keeping alive the memory of the immortal Bhishma who preached those truths while lying on a bed of arrows and when at the point of death. After Shantanu, Chitrangda succeeded to the empire of India but was killed in a battle by a Gandharba Raja at Kuruksbetra. After him come Vichitravirya but he too died after a short time. He had three sons named Dhritrashtra, born blind who could not inherit, Pandu, son, and Vidura. Dhritrashatra, on attaining majority (*i. e.*, on the completion of the Brahmachary Ashram) succeeded to the mighty kingdom of Aryavarta and in a short time became the Chakravarti king, the sovereign lord of the world. Pandu died leaving Maharani Kunti, his wife and five minor sons named Yudhishthira, Bhima, Arjuna, Nakula and Sahdeva, the latter two being born of Maharani Madri, his younger wife who was sister of Maharaja Shalya, king of Madra-Desh, the Modern Persia. Maharani Madri, giving her sons to the senior queen to be looked after as her own, burnt herself on the funeral pyre of her lord. These five sons of Pandu were known as Pandwas. After Pandu's death

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Dhritrashtra usurped the throne and became to all intents and porposes the king of India. Dhritrashtra had one hundred and one sons and one daughter named Duhshala, the sons being Duryodhan, Yuyutsu, Duhsashan, Duhsaha Durmarshan, Vikaran, etc. These were known by the names of the Kauravas. The Pandwas excelled the Kauravas in strength, in military skill, in archery and in virtue. The Kauravas were jealous of the Pandwas and, in consultation with their maternal uncle Shakuni, king of Gandhar, modern Kandahar, and Karna, the son of Dhiritrashtra's charioteer, used all sorts of means to put an end to the lives of the Pandwas and their mother Kunti but they failed in their nefarious attempts. In the meantime the empire was under the management of Bhishma and Vidura during the minority of Yudhishthitra the real king, although Dhiritrashtra pretended to be king and was gradually usurping authority and becoming more and more powerful making Bhishma and Vidura subservient to his will. While this usurper was on the throne of Aryavarta and making his power secure, the poor Pandwas were acquiring all sorts of knowledge. In a short time they became well versed in the Vedas and other sciences, they learnt military science from Dronacharya and Kiripacharya and became the greatest *Maharthis* (warriors) of the age. Yudhishthira excelled all men in virtue and was endowed with all qualities to such an extent that he came to be known as an incarnation of Dharma. He was an exemplary king, the like of whom India has seldom produced. He was an authority on law and religion. Bhima excelled all men in bodily strength and is one of the greatest warriors of the world. Arjuna excelled his brother Bhima in archery (*i.e.*, Banvidya) and became the most *favourite* disciple of Dronacharya. In the category of Mharthis he is second only to Krishna and it is said of him that he is the first Maharthi the world has ever produced. Nakula and Shahdeva were in no way inferior to any of the warriors of the time ; the former was the most

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beautiful and the latter was the most learned. The Kaurvas, though being taught in the same school with the Pandwas and under the same preceptors Dronacharya and Kiripacharya, lagged far behind them and were no match to the Pandwas. They, in order to secure the throne, tried hard to get rid of the Pandwas but to no avail. The people were very much delighted to see Yudhisthira possessed of all kingly virtues and were longing to see the coronation of their rightful king. The usurper Dhristrashtra appointed Yudhisthira as Yuvaraj (heir apparent). He reigned as Yuvaraj so ably that he excelled his father Pandu even in fame and Bhima and Arjuna conquered many countries. This made Dhiritrashtra and his sons anxious for the throne. The people wanted the immediate coronation of Yudhishthira saying that the usurper being born blind had no right to the throne and that his sons could have none. Duryodhan in collusion with Kerna, Shakuni and Duhsashan induced the usurper to banish the Pandwas with their mother to Barnavata (Benares) and to make himself firmly seated on the throne. But this he dared not do and so he hit up a novel plan and loed the Pandwas to go to Benares (Barnavata) for a change. The Pandwas seeing the helplessness of the situation agreed to go to Barnavata with their mother. The illustrious Bhishma, Drona, Kripa and other ministers were not informed of the nefarious design of the tryant. Duryodhan, in consultation with the tyrant, engaged a minister named Virochan to burn the Pandwas alive with their mother in an ingenious house of lac. Virochan was charged to give all comforts to the Pandwas so that they might become careless and perish in the flames. The Pandwas, while parting, were blessed by Bhisma and others but Vidura, at the time of bidding good-bye, told Yudhisthira in (Malechha Bhasa) a foreign language, a language not known to the other persons present there to be very careful as there was danger of their being put to death by fire. The Pandawas reached Barnabat and re-

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mained there for some time and, by the help of Vidur, escaped from that combustible house and wandered unnoticed from place to place in the forest. Duryodhan with his father was highly pleased to hear that the Pandawas with their mother had perished in the flames. Now the tyrant was firmly seated on the throne with none to dispute his claim. From this date Duryodhan became the real ruler of the land, even the authority of his father dwindled into insignificance. While wandering in the forest Bhima killed Hidimb, the Rakshasa king of the forest, who was a terror in the land and was at last married to Hidimba, the sister of the Rakshasa king, from whom he had a son named Ghatotikacha who succeeded to the inheritance of his maternal uncle and died fighting valiantly in the war of Mahabharatta having completely annihilated the army of the Kaurvas. After this, Bhima killed another Rakshasa named Baka and then the Pandawas went to see the Swyambara of Draupadi.

Draupadi was the daughter of Drupada, king of Panchal, the modern Panjab. He had several sons named Dherista, Dyumna, Shikhandi, Yudhamanya, Uthmanya and others. In this swayambra all the Rajas of the civilized world including Duryodhan, Karna and Shalya were present. Draupadi was the most beautiful lady of the age; she was well-versed in the Vedas, the Vedangas, the Nayayas, the Mimansas, politics and the science of war. She was on a level with Damyanti, Savitri, Mandalsa and Sita. Drupada wanted to marry her to Arjuna or to any of the five Pandwas if alive. With this object in view, he constructed an image of golden fish in motion and suspended it in the air, the shadow of which was to fall on the water near which was placed a mighty bow and arrow and any one hitting that image or yantra with that bow and arrow was to be married to Draupadi. All the Rajas failed in the attempt. Then Arjuna, who was in the the guise of a Brahman, hit the yantra or contrivance. After this Draupadi was married to Yudhisthira—my

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critics would say that she was married to the five Pandawas. After this Dhritrashtra, the blind king, hearing of the escape of the Pandavas with their mother from the combustible house at Barnavata and of their alliance with the mighty king Drupada divided the kingdom, giving one half to the Pandavas with their capital at Indraprastha, the modern Delhi and retaining the other half for himelf with the old capital of Hastinapur and with all the services of the old ministers like Bhishma, Vidura, Drona and Kripa. Yudhishthira reigned gloriously for sometime at Delhi or Indraprastha and by the valor of his brothers and the help of the immortal Krishna conquered almost all the kings of the civilized world and as a token of his suzereinty performed Rajsuya yagya in which all the kings of the world including Dhritrashtra and Duryodhana came to pay homage to him. Thus, as fate would have it, Yudhishthira, in spite of the usurpation of Dhritrashtra and Duryodhona, became a chakravarti king like his father. This roused the envy of Duryodhana who, in consultation with Karna, Shakuni and Duhsashana prevailed upon the old king Dhritrashtra to invite the Pandavas to a game of dice and by dishonest means won all the properties of the Pandavas including themselves and Draupaudi. The Kauravas' the in presence of the tyrant Dhritrashtra, Bhishma Drona, Kripa and Vidura and in preseece of the whole assembly of chiefs and nobles, tried to ourrage the modesty of Draupadi who saved herself by diut of her asceticism. The Pandavas with Draupadi were then ordered to undergo a banishment of twelve years after which they were to remain in Agyat Banwas for one year, *i.e.*, for one year they were to remain concealed in such a way that nobody should know of them and if they were found out, they were to be banished for twelve years more with one year's Agyat Banwas and so on. By this means Duryodhana with his father Dhritrashatra became again the absolute monarch of the whole empire.

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The Pandavas, true to their word, went to the forest with Draupadi and some servants and retainers. Vidura implored Yudhistbira to let Kunti remain with him in his house at Hastinapur, as she was old and infirm and not fit to undergo the privations of forest life. Draupadi's five sons went to their maternal grandfather's house and so did Abhimanyu, the son of Arjuna by his wife Subbadra, the sister of Krishna. The other ladies of the Pandava's family went to their father's houses.

The Pandavas suffered much privation and miseries in the forest. But still they were magnanimous enough to fight with the Gandharvas for the liberation of Duryodhana, his brothers, their wives and children and ultimately released them from the grasp of of the Gandharvas. After finishing the twelve years' sojourn in the forest they remained in disguise for one year in Agyat Banwas in the service of Virata king of Vidarbadisha, the modern Berar. Here Bhima killed Kichaka, the commander-in-chief of Virata, one who tired to outrage the modesty of Draupadi, and his one hunderd and five brothers. No one could know the Pandavas while in the service of Virata. On the expiry of the Agyat Banwas and while in the service of Virata, Bhima with Yudhishtra, Nakula and Sahdeva, defeated Susharma, king of Sanshaptaka, a friend of Duryodhana and released Virata who was captured by him. While Virata was fighting with Susharma, Duryodhana with his whole army invaded and plundered his territory. Arjuna, who was serving Virata in the guise of a eunuch, signally defeated the Kauravas single-handed, headed through they were by Bhishma, Drona, Kripa, Ashwathama, Karna, Duryodhana and others and put them to flight. After this the Pandavas with Draupadi appeared in their kingly robes and seated themselves on the throne of Virata, who knowing them was highly pleased and, as a mark of respect, married his daughter Uttara to Abhimanyu, son of Arjuna and nephew of Krishna.

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After the expiration of Banwas or banishment, the Kauravas dld not keep their word and did not return the empire of Delhi to the Pandavas. Both sides prepared for war. The Kaurvas collected eleven Akshohini troops and the Pandavas seven Akshohini. Several attempts were made for peace by the Pandvas but to no avail; even Krishna was sent as ambassador by the Pandavas to implore for half the kingdom or as an alternative for five towns. But the proud Duryodhana refused to part even with an inch of ground without a war and tried to imprison Krishna.

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"INDIAN WOMANHOOD."

(By Mr. Manmohan Rai. H. Desai.)

"The gift that I proudly bring to you is the heart of a woman. Here have all pains and joys gathere the hopes and fears and shames of a daughter of the dust; here love springs up struggling towards immortal life. Herein lies an imperfection, which yet is noble and grand If the flower-service is finished, my master, accept *this* as your servant for the days to come"—(Chitra).

A magnificent ideal, which is engraved from childhood to death in the heart of India's womanhood! A key to the secret of all its loveliness and charm, its innate refinement and civilisation, this ideal which blooms in the inmost recesses of its bosom as the most sacred and precious possession of life and its value! It is this more spiritual form of regarding all our women as the ideal, that is the basis and foundation of the more holy, sacred and spiritual view we Indians take of the Union of Man and Woman, so famously known as Marriage. It is the reverence and respect, nay, the admiration that we have for our women—admiration, not merely the fruit of idle vanity, but arising out of generous-hearted and impartial observation, that causes us to look upon all marriage as a sacred and holy bond, and not merely as a contract dissolvable at the sweet will of the parties. It is the innate worth and unconscious dignity of an Indian woman that has led to her being looked upon as the goddess and the Presiding Genius of our house and home. It is by her life of self-sacrifice and self-negation lived more for others, than for her own self that she has caused us to look upon her with reverence and respect. It is by her intuitive refinement and the magic potency of her love, that she is the greatest moral, political, religious and social force in the life of every Indian and especially of every Hindu, though we may deny it as much as we like.

To every woman of India, the Gospel of Life is the Gospel of Love. Every object, beautiful or deformed, is

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visualised and synthetised in the rapid film of her heart by the broad vision and dictate of this gospel. It is love, it is worship, it is self-sacrifice, it is education, call it what you please, but it is a force, this something inexpressible that dominates the heart of every woman of India, whatever her caste or creed. Of course the Gospel of Love is the charm-note of all womanhood, but it is in India that this charm sways most powerfully the breast of every man and woman. It is engraved on the heart of all the women of India and especially of Hindu women, whose ideal is the ideal of a Sita or a Damayanti ; it is imbued in the heart of the woman with the mother's milk and nourished and fostered into a strength of unsurpassable beauty by the ancient Vedic and other traditions and folklores of our country. Love is the dominant feature of her life, the fruit of years of patient teaching. This innate quality is begun to be brought to perfection from a very early age when the female child lisps this gospel of life that teaches her the sublimity of her would-be husband and her duty to him as the severeign and lord of her life. To her, every Indian mother fondly teaches that her life's duty is not fully discharged unless it was a life full of saner self-sacrifice and obedience. Man is strength, passion strife, woman, gentleness, delicacy, refinement of thought and action. She is, according to our high ideals of womanhood, to form a stair-way to the ladder of the more Holy and Spiritual Love to us, men, by that spiritual joy, that emotional ecstacy, that iridiscent phosphoresense of life which she always radiates to her husband and her lover, by the force and dignity of her great and surging love. Then to her, and to us, life becomes the song of angels played in a choral symphony on the strings of the heart. This surge of physical love which when overwhelming becomes a medium to the higher and more enlarged form of love extending in concentric circles till at last all the World and the Universe and God become one to her and to him, knows no difference of age or sex, no consciousness

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of war between Thee and Me, but becomes the fountain-head of Oneness and Spiritual greatness, purifying the dross and baseness of our human and mortal essence. This exultation of the sublime, we men, may not feel, but to every Indian woman, the record-discs of whose hearts are fully vibrant with the song of love, this spiritual emotion is her birth-right, the dower of all her Indian patriotism and Indian traditions. And when love comes to them, even the lowest of wantons possesses which all men never have. If she pines for and seeks after beauty it is only to please, captivate and render happy the heart of her husband, who is to her emperor, lord, sovereign, her god, and not for the low purposes of a corrupt society, or out of vanity, to enhance and excite the admiration of other men. To her, the embodiment of strength and beauty and love, of all that is noble and exalted in life and in Nature, is her husband. It is only in the company and the love of her husband that her grace, her charm, her beauty flush forth in full splendour. It is only in the arms and the embrace of the Beloved that she scents and pleases like the sweet perfume of heaven, and spreads and opens like the petals of the rose and the lily. It is only then that a man realises that she is the myrrh and cassia of his life. In her love, she is great, she is refined, she is far-sighted and civilised. "It is as though her soul were within call ; for by day and night, is she prepared to give answer to the loftiest appeals from another soul ; and the ransom of the poorest is undistinguishable from the ransom of a queen."

Earthly, physical love alone does not satisfy her. Through her almost transcendental love, she teaches us to appreciate that the Beloved is the poetry of life, the goal of existence, the target of efforts, the Beloved, I mean, the Great God, through the medium of that Lesser Beloved, through whom Love whispers to us when we are locked in each other's arms or meeting lips and lips, that material things are all the vanity of human wishes, that this love and the efforts after the spiritual through close union with

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the Beloved are the only ever-lasting forms of joy and happiness, for our souls are like buds of flowers, which only expand and bloom under the influence of spiritual and emotional ecstacies. In womanhood, Almighty Lord has bestowed on us boons infinite. Unworthy we of such a precious gift, for our humdrum life leads us to ignore them. But in the flowering womanhood of our country and in the ideal conception of its innate dignity handed down to us from generation to generation by the beautiful Vedas, we are blessed. Let our ideal not degenerate. It is not merely the pressing of a kiss on the lips of the Beloved, nor the lovely smile of her rose-bud beauty, nor the delicacy of her existence, nor also the grace and charm of her demeanour that should appeal to us, for they are merely external and illusory. A woman, who arouses in her lover or her husband merely this admiration for her graceful figure, her beautiful pose, may well charm and please but this charm is just the same a man feels for some beautiful figure, life-like yet cold. It is the infinite affections and the warmth of her heart that are the sterling assets of her value. Take out her infinite affections, her various strings of the heart with which she responds to men and their intellect and she will remain but a marble statue calculated to arouse our momentary admiration. It is the Love radiated from the Beloved, flooding both her being and of her husband ; it is this pure, true, sacred love that is impersonal, unselfish which captivates both her who gives, and him who receives, that means so much in all life. Ask any Hindu woman, nay any Indian woman, probe into the profoundest depths of her heart and you will be surprised to learn that she needs no Plato to realise it or Kalidas to realise it. It is there, in her heart nurtured as the vital principle of her life. And, therefore, alone, however ignorant she may be, yet she is still intuitively more refined, and more educated than any of us men. Therefore must she be cherished and loved as a rare treasure, reared and brought up as a tender flower. With

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all our boast, it is she on whom our lives depend ; it is she who is our guide and teacher. It is she who forms our character. What would have been the house and home without her ? What would have our souls been without her ? Imagine the fire of love, joy, possession that would glow in her eyes and trembling through all her frame, would increase her superb beauty of womanhood ten fold, whenever she is in the arms of her husband. And that one moment to her is worth all the kingdoms of the earth. For that one ecstatic moment of great and intense love, she would sacrifice the world, and would willingly undergo that all that may befall her. And that one moment for the lover, what an elevating, ennobling influence it has on him, raising him to the pedestal of all that is noble and grand in life, above all the vexations and every day petty srifes and struggles for the satisfaction of hope or vanity or ambition. It is here the woman's true dominion lies, it is here she is an angel. "She leads us close to the gates of our being. May it not be during one of those profound moments, when his head is pillowed on a woman's breast, that the hero learns to know the strength and steadfastness of his star ? And indeed will any true sentiment of the future ever come to the man who has not had his resting place in a woman's heart ?"

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MAHARISHI DAYANANDA'S INTRODUCTION TO THE COMMENTARY ON THERIG VEDA AND THE OTHER VEDAS.

(*Translation from the Sanskrit by Pandit Ghasi Ram, M. A., LL. B.*)

Now we shall write as to how we should perform worship. One should select a place clean, neat, pleasant and solitary and purging the mind of all impurities, making oneself calm and composed, collecting and concentrating the senses and the mind and contemplating the Supreme Soul, who is all existence, all consciousness, all bliss, the indwelling ruler of all and just by focussing one's soul thereon and duly offering praise and prayer unto Him should again and again fix one's Soul in Him.

The great devotee Patanjali in his aphorisms on Yoga and Vyasa in his commentary thereon have laid down the following method of worship. 'Yoga is to restrain mental activities' Yoga I, 1, 2. The mental activities should always be restrained from other subjects than God at the time of worship and from unrighteousness at the time of taking part in secular affairs. The reply to the question 'where do they rest when restrained' is : They rest in the form of the seer (God).' I. 1.3. When the mind of the devotee is turned away from all mundane affairs it finds rest in the form of Omniscient God. As to whether the conduct of a devotee when he leaving the act of devotion engages in the affairs of the world is similar to or is in any way different from that of an ordinary man of the world it is said in I, 1-4. 'Elsewhere (also) the activities remain identical.' The activities of a devotee even when he mixes with the affairs of the world remain calm, firmly fixed in righteousness, shining with the light of knowledge and wisdom, attached to truth, extremely sharp and swift, extraordinary and

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different from those of an ordinary man. Never can the activities of a non-devotee and of a non-yogi be of this nature. Q. How many activities are there and how are they to be restrained. A. The activities are fine, painful and painless.' 'They are proof (true knowledge), perversion (false knowledge), imagination, sleep and memory.' 'The proofs are direct perception, inference and the Vedas.' 'Perversion is false knowledge, having a form which is not its own.' 'Imagination is that which follows verbal expression and has no objective reality corresponding to the world.' 'Sleep is that mental activity which has for its objective substratum the cause of non-existence.' 'Memory is the not-stealing of what has been the subject of experience.' 'They (activities) are restrainod by practice and non-attachment.' I, 1. 5—12. Q. What is the most helpful means in devotion. A. 'Or by means of the contemptation of God.' I, 1. 23.* 'When special devotion is exhibited towards God He showers His grace on the devotee through mere contemplation. By the help of meditation the yogi acquires soon the state and the fruit of absorption (samadhi).'

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* योगश्चित्त वृत्ति निरोधः ।
तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
वृत्ति सारूप्यमितरत्र ।
वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टा ।
प्रमाण विपर्य्यय विकल्प निद्रास्मृतयः ।
प्रत्यक्षानुमा नागमाः प्रमाणानि ।
विपर्य्ययोमिथ्या ज्ञानम तद्रूप प्रतिष्ठम् ।
शब्द ज्ञानानुपाती वस्तु शून्यो विकल्पः ।
अभाव प्रत्यया लम्बना वृत्ति निर्द्रा ।
अनुभूत विषया संप्रमोषः स्मृतिः ।
अभ्यास वैराग्याभ्यां तन्निरोधः ।
ईश्वर प्रणिधानाद्वा ।

योग सू० अ० १ पा० सू० २-१२
योगे अ० १ पा० सू० २३

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But who is this Ishvara (God) who is distinct from Purusha (Jiva) and Prakriti (primeval matter). 'Ishvara is a special purusha who is not touched by pain, action, the result of action and impression' (yoga I, 24) * 'The pains such as nescience, good and bad actions, their fruits and the impressions they reside in the mind and are referred to the purusha (Jiva) he being the enjoyer of their fruits, in the same way as victory and defeat are referred to the commander although they exist in the warriors. That special purusha who is not touched by the enjoyment (of fruits) is Ishvara. There are many who have reached the state of emancipation by breaking asunder the three bonds. God never had, nor will ever have this relation (*i. e.*, bondage and freedom therefrom). It is a matter of inference that a soul which has been emancipated must have been formerly in bondage. Again, bondage is possible only for a soul which is now emancipatel. God was not in bondage in thenor past, nor will He be in bondage in future. He iseternally free and eternally the Lord. Are the transcendental knowledge and power of God which are eternally manifested by Him caused or are they uncaused? Shastra (the Veda) is their cause and the cause of the Shastra is His transcendental knowledge and power. The Shastra and the manifestation (of knowledge and power) are eternally connected with each other, because both of them reside in the nature of God. He is, therefore, eternally free and eternally the Lord. His glory can neither be equalled nor surpassed. It cannot be surpassed by another glory. If any glory were to surpass it then that would be God. God is, therefore, He in whom glory reaches its highest limit. (Nor is there any glory which can equal His.) If we think of two qualities that are equal to each other in all respects, as existing in the same subject at one and the same time we shall have of the one as new and of the other as old. Also because, existence of one will imply the destruction of the power of the other and that other will be inferior to the first. Two equal things cannot co-exist in the same

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subject. There will necessarily be some difference between them. God is, therefore, that special purusha whose glory is neither equal'ed nor surpassed. 'In Him the seed of the omniscient is not surpassed.' I. 1. 25. The knowledge of the past, the present and the future in its totality is beyond the grasp of the senses It is either more or less. It is the seed of omniscience. He is said to be omniscient in whom the bonds of this knowledge cannot be exceeded. This seed of omniscience being liable to increase is measurable and has, therefore, its farthest limits. He is omniscient in whom knowledge reaches its farthest limits. That special purusha is such an omniscient being. This is the most rudimentary idea of God which we can reach by the help of inference. It is impossible to acquire a complete knowledge of Him. One desiring to know His names, *i. e.*, qualities should study the Vedas. Although He does not desire His own benefit, He does desire the good of all creatures. He desires : I shall do good to the jivas during creation, the disjunction of soul and body and the great dissolution by preaching to them wisdom and righteousness. It is said "the first among the learned, the great sage, the Lord, having decided upon the revelation of the Vedas, graciously revealed them to the Jivas who were yearning to know it.

'He is the teacher even of the ancients, because He is not circumscribed by time.' I. 1. 26. Even the most ancient teachers were subject to the limit of time; but this limiting action of time cannot affect Him; hence, He is the teacher of the ancients. As He was untrammelled in His action in the beginning of creation, even so will He remain when this creation shall have passed away. 'Pranava the sacred syllable Om is His appellation.' I. 1. 27. Pranava signifies God. But is this relation of the signifier and the signified symbolic or is it fixed like the relation

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* स एषः पूर्वेषामपिगुरुः कालिनानवच्छेदात् ।
तस्य वाचकः प्रणवः ।
तज्जपस्तदर्थभावनम् । योग अ० १ पा० सू० २६-२८

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between the lamp and its light? Here the relation between the signified and the signifier is fixed and constant. The symbol only brings to light this constant relation of God (with Pranava) in the same way as the symbol 'this is his father, this is his son' brings to light the fixed relation of father and son. In other creations also the relation between the signified and the signifier is brought to light by means of words and a symbol is used in accordance with it. The philologists know that the relation between a word and its meaning is eternal because they are always existent. The relation between God and Pranava being the relation of the signified and the signifier the yogis believe it to be eternal. 'To repeat it and to ponder over its meaning.' I. 1. 28. * *i. e.*, the repetition of Pranava and meditation on its meaning (God). When a yogi repeats Pranava and meditates on its meaning his mind becomes concentrated. It has been said also: One should practise yoga with the help of the repetition of Om and should repeat the Pranava in the state of yoga. In virtue of the strength born of the repetition of Pranava and the practice of yoga one obtains the vision of the Supreme Self.

What does the yogi gain thereby? 'Thence he acquires the power of turning his thoughts on his soul and the obstactes disappear.' I. 1. 29. The obstacles are diseases, etc. These are warded off by meditation on God and obtains a vision of his own form. He realises that God is pure and holy, calm and blissful, one, without a second, absolute, unborn and incarnate purusha and that a knowledge of the soul can the acquired with the intellect only. Now what are the obstacles which distract the chitta (mind)? What are they and how many are they? 'The obstacles which distract the mind (chitta) are: disease, lassitude, indecision (doubt), carelessness, laziness, sensuality, delusion, non-attainment of the substratum and unsteadiness.' I. 1. 30. These are the nine obstacles which distract the mind. They come into existence with the activitities of the mind and disappear when they cease

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toexist. The activities of the mind are those that have been mentioned above. Disease is the disturbance of the equilibrium of the substances, juices and the organs (of the body) ; lassitude is that in which the mind desires to get rid of action ; indecision (doubt) is that state in which knowledge touches both extremes, *e. g.*, it may be so, it may not be so ; carelessness is the not caring for the means of Samadhi (absorption) ; laziness is aversion to act on account of the heaviness of the body or the mind ; sensuality is the hankering of the mind after the gratification of the senses ; delusion is false knowledge ; non-attainment of the substratum is the failure to reach the region of absorption and unsteadiness is the inability to fix the mind on the region of absorption. The mind becomes steady only when the state of absorption is reached. These are the nine distracting elements of the mind, the defilers and the enemies of yoga 'Pain, despondency, quivering of limbs, in-breathing and out breathing are the concomitants of these distractions' I. 1. 31. Pain either arises within the body itself or is caused by other beings or is caused by the physical forces of the world. The living beings when smitten with it try to destroy it. Despondency is that disturbance of the mind which results from the frustration of desire. quivering of limbs is that which makes the limbs quiver. In-breathing is that in which external air is inhaled into the body. Out-breathing is that in which the air within the body is exhaled. These are the concomitants of distractions because they befall a man whose mind is distracted and not him whose mind is collected. These distractions are the enemy of absorption. They can be checked by the said exercise and non-attachment. The author now gives a brief description of the subject of exercise as follows :— 'For their prevention constant practice of one tatva (truth)' I. 1. 32. In order to remove these distractions one should practise to concentrate the mind on one *tatva*. The man whose mind wanders from object to object getting moment-

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ary perceptions only cannot be said to have a concentrated mind. His whole mind is distracted. When it is withdrawn from all other objects and is focussed on one subject only then alone it becomes concentrated. There is, therefore, one mind for every object. He who believes that the mind remains concentrated because there is a flow of similar perceptions (and the mind flows from one perception to another similar perception) may be asked as to whether this concentration is the attribute of the flowing mind. If it is then the mind cannot be said to be one because the flowing mind lasts for a moment only. If it be said that concentration is the attribute of the perceptions which are parts of the flow then the question will arise as to whether the flow is the flow of similar perceptions or of dissimilar perceptions. If it be held that the mind is concentrated because for the time being it is focussed on each object than there will be no distracted mind. Therefore, the mind is one, although it is applied to different objects. If it be said that perceptions are inherently different from each other and they are produced without any relation to the mind which is one then the things seen by one perception will be remembered by another perception and the fruits of actions gathered by one perception will be enjoyed by another. Even if it be possible for such a mind to become concentrated the objection contained in the maxim of 'cowdung and milk rice' will apply * The position that there are different

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* गोमयपायसीय न्याय —

The maxim of the cowdung and milk rice. The story which has given rise to this maxim is that a person when rice cooked in milk was served to him asked as to how it was prepared and he was told that it was prepared by cooking rice in a produce of cow. Next time thinking that cowdung also was a produce of cow began to cook rice with cowdung. This maxim is applied when a man distrusts his own experience and acts in opposition to it.

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minds involves the falsification of one's own experience. In that case how one will be able to say: 'I am touching that which I saw and I am seeing that which I touched. How will the perception of the I (I am) existing in minds altogether different from one another be referable to one perceiver. One's own experience teaches one that the perception 'I am' denotes one single self. Now the strength of direct perception cannot be overcome by any other proof for other proofs depend for their utility on the strength of direct perception. Therefore the mind is one although it is applied to many objects and this treatise (Yoga Shastra) sets forth the means of purifying that mind. §

'The peace of mind is secured by thoughts of friendliness towards happiness, of compassion towards misery, of joy towards righteousness and of indifference towards sin I, 133. Let one have thoughts of friendliness towards all beings endowed with happiness, of compassion towards those who are miserable, of joy towards the righteous and of indifference towards those of sinful proclivities. By entertaining such thoughts white (pure) characteristics (dharma) are engendered in one and then the mind becomes peaceful and when the mind becomes peaceful it acquires concentration or steadiness. 'Optionally (it becomes concentrated) by the forcible ejection and stoppage of breathing I, 134. Or one may acquire steadiness of mind by forcible ejection, *i.e.*, vomiting of the air within the body (stomach) through the two nostrils and by stopping it. Steadiness of mind should be acquired by throwing out the air from within the body with effort just as one throws out (vomits) the food which

§ ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावाश्च ।
व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।
दुःखदौर्मनस्यांगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।
तत्प्रतिषेधार्थमेकतत्वाभ्यासः ।

योग० अ० १ पा० १ सू० २९-३२

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one has eaten and then by keeping it (the air) outside as long as one is able to do so. 'On the destruction of impurity by means of the practice of the limbs (accessories) of yoga the light of wisdom upto discriminative knowledge (is acquired) I, 2·28. By the practice of these limbs of yogic devotion impurity, *i.e.*, ignorance goes on decreasing every day and knowledge goes on increasing until the attainment of emancipation. 'Restraint, observance, posture, regulation of breath, abstraction, concentration, meditation and absorption are the eight limbs I, 2·29. 'Non-injury, truthfulness, abstinence from stealing, continence and non-covetousness are the restraints (yamas) I, 2·30. Non-injury means the complete absence of enmity towards all beings at all times. The other restraints (yamas) and observances (niyamas) have their root in non-injury. They depend on its success and are practised for the purpose of acquiring it. They are observed simply for steadying and purifying it. It is said: 'As a Brahmana (a yogi who desires to know Brahma) goes on desiring to adopt many vows he goes on turning away from the sins commited through carelessness which spring from the root of injury and goes on practising the steady and pure kind of non-injury. Truthfulness is that in which there is complete agreement between speech and mind. The speech and the mind should be in accord with what has been seen, inferred and heard. The use of speech is to convey to another one's own knowledge. It is truthfulness if it is free from guile, does not cause misapprehension and is not meaningless and is employed for the good but not for the injury of all beings. If the speech that is uttered is for the injury of living beings it is not truthful but sinful. Such a speech is only seemingly virtuous and wears the outward form of virtue. It will surely lead to the direst misery. One should, therefore, speak that truth which is beneficial for all beings after one has tested it. Theft is to take objects belonging to others by unlawful means. Non-stealing is abstinence from theft. Theft may even consist in mere desire (to obtain other's property).

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Continence (Brahmacharya) is the control of the generative organs. Non-covetousness is to renounce the objects of pleasure with the consciousness that their collection, preservation and destruction involve injury. These are yamas.*

The following aphorisms (dealing with the niyamas (observances) will be explained in the vernacular.

'Cleanliness, contentment, austerity, self study and contemplation of God are the observances (niyamas).' I. 2. 32. Cleanliness is either external or internal. External cleanliness should be accomplished by means of water, &c. and internal by renouncing attachment, hatred, untruth, &c. One should acquire contentment, tranquillity, by the practice of virtue (Dharma). Austerity is to always act in accordance with the dictates of duty (Dharma). Self-study is the reading and the teaching of the true Shastras the Vedas and others or to repeat the Pranava (Om) contemplation of God is the surrender of all things one's self, &c, to the Great Teacher, the Supreme Lord, These five niyamas are the second limb of worship. The fruit of non-injury is that 'when one is established in (the habit of) non-injury enmity is given up in one's presence.' I 2. 35. The fruit of truthful conduct is that (when one is established in truthfulness action and fruition become dependent.' I. 2. 36. The fruit of the giving up of stealing is that (when one is established in non-stealing all jewels approach one.' I. 2. 37. As to what is obtained

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* मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनात श्चित्तप्रसादनम् ।

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य । यो० अ० १ पा० १ सू० ३३ । ३४

योगाङ्गानुष्ठानादशुद्धि क्षये ज्ञानदीप्तिराविवेकख्यातेः ।

यम नियमासन प्राणायाम प्रत्याहार धारणाध्यान समाधयोऽष्टावंगानि।

तत्राहिंसा सत्यास्तेय ब्रह्मचर्य्या परिग्रहा यमाः । यो० अ० १ पा० २ सू० २८।२९।३०

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by the practice of the life of Brahmacharya it is said that 'when one is established in Brahmacharya one acquires powers' I. 2.38. The fruit of non-covetousness is said to be that 'when non-covetousness is established one knows the cause (the how and the why) of one's birth.' I. 2.39. The fruit of the practice of cleanliness is that 'by cleanliness one acquires a dislike for one's own body and absence of contact with others.' I. 2.40. (By cleanliness are also acquired) purity of intellect,' calmness of mind, concenration, victory over the senses and fitness for knowledge of the self.' I. 2.41. 'By contentment one obtains highest happiness.' I. 2.42. 'By austerity results destruction of impurity and then one obtains the siddhis (accomplishments) of the body and the senses.' I. 2.43. 'By self-study is obtained the communion with the beloved devas.' I. 2.44. 'By contemplation of God the state of absorption is reached.' I. 2.45.*

'Posture is that in which one is steady at ease.' I. 2.46. The postures are Sadmasanas Verasana, Bhadrasanas Seashka, Daudasana, Sopashraya, Paryanka, Krouncha nishadana, Hastinishadana, Ushtranishadana, Samasans-

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* शौच सन्तोषतपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ।
यो० अ० १ पा० २ सू० ३२

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैर त्यागः ।
सत्य प्रतिष्ठायां क्रियाफलाश्रयत्वम् ।
अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम् ।
ब्रह्मचर्य्य प्रतिष्ठायां वीर्यलाभः ।
अपरिग्रहस्थैर्य्ये जन्मकथंता संबोधः ।
शौचात्स्वांग जुगुप्सापरैरसंगः ।
किं च सत्वशुद्धि सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शन योग्य त्वानि च ।
सन्तोषादनुत्तम सुखलाभः ।
कायेन्द्रियसिद्धिरशुद्धि क्षयात्तपसः ।
स्वाध्यायादिष्टदेवता संप्रयोगः ।
समाधिसिद्धिरीश्वर प्रणिधानात् ।
यो० अ० १ पा० २ सू० ३५ से ४५ तक

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thana Sthira Sukha, Yatha Sukha, &c. One may adopt the postures Padmasana, &c., or any other according to one's choice. 'By that (posture) there is absence of the blows of the pairs of opposites. I. 2.48. By controlling the posture one is not overpowered by the pairs of opposites such as heat and cold, &c. 'On that being acquired the breath is regulated, *i.e.*, the movements of the in-breathing and the out-breathing are checked I. 2.49. In-breathing is the taking of the external air into the body. Out-breathing is the throwing out of the air within the body. Regulation of breath is the absence of the movements of both these. This follows the control of posture. When posture has been fully accomplished one is able to regulate the breath, *i. e.*, to get the mastery over the air that goes into and comes out of the body by skilful and gradual exercise, (in other words) to bring about the cessation of the movements of air by making it motionless and still. 'And that (regulation of breath) being external, internal or totally restrained is regulated by place, time and number and is long and subtle.' I. 2.50.

External Pranayama is that in which the cessation of movement follows out-breathing ; internal is that in which cessation of movement follows in-breathing and the third, the totally restrained is that in which both movements are checked. That is acquired by exercise. As a drop of water thrown on a heated stone shrinks from all sides simultanously so in this (pranayama) there is cessation of both movements at one and the same time. They are men of childlike (unmature) intellect who practise regulation of breath by stopping their nostrils with finger and the thumb. This should be avoided by the wise. At the time of performing Pranayama one should keep one's internal and external parts of the body unagitated and slack. When all the limbs are as they ought to be one should perform the first or the external Pranayana by keeping the air that has been breathed out outside the body as much as one can ; the second or the internal

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Pranayana by retaining in the body the air that has been taken in as much as one can and the third or the totally restrained by restraining both movements simultaneously with the help of the performance of the two the internal and the external. 'The fourth follows when the domains of the external and the internal have been crossed over.' I. 2.51.

that Pranayama which crosses both (the internal and the external) is called the fourth. It is as follows. When the air within the stomach tries to go out into the outer space at the first moment one should fix one's attention on it and should eject the breath into the outer space and stop it there. Similarly, when the air from the outer space tries to enter the body at the first moment one should receive it into the body gradually as much as one can and should stop it there. This is the second Pranayama. When the movements of both are made gradually and by constant practice to stop we have the fourth Pranayama. The third Pranayama, however, does not depend upon the practice of the internal and the external (breath). In it the breath is stopped in whatever region it happens to be at the moment. In it one should act like a person who is startled at the sight of a wonderful object.

Thence is destroyed the veil of light I. 2·52. In this way by the practice of Pranayama is destroyed the veil of ignorance over true discrimination concealing the light of the indwelling ruler God. 'And the ability of the mind in concentration I, 2·53. The mind of the worshipper acquires complete ability to fix itself in the contemplation of God by the performance of Pranayama.

What is abstraction? 'Abstraction is that in which the senses become detached from their objects and follow the nature of the thinking principle as it were.' I, 2·54. When the thinking principle is brought under control it does not wander from the contemplation and protection of God to other objects. This is the restraint of the senses.

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It is to be understood that as the thinking principle becomes fixed in the essence of God so the senses also are brought under restraint, *i.e.*, the senses and all other objects are brought under control when the thinking principle is controlled. *

'Thence the complete control over the senses' I, 2·55. After this the senses are completely brought under control, *i.e.*, they are restrained from their objects so that whenever the devotee proceeds to worship God he is able to restrain his thinking principle and his senses. 'Concentration of the thinking principle is the fixing of it on a particular point I. 3·1. Concentration is the fixing of the activity of the thinking principle on the navel plexus, the lotus of the heart, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c. or on some external object. 'Meditation is the uniformity of knowledge in concentration I. 3·2. Meditation is that in which there is a similar (uniform) flow of the knowledge of that which has been adopted as the support of the object of meditation in that locality (*desha*) and which is not touched by dissimilar knowledge. 'The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form is absorption (Samadhi).' I. 3·3. The distinction between meditation and absorption is this that in meditation and activity of the mind is present in the shape of the meditator, the act of meditation and the object of meditation but in absorption the mind becomes devoid as it were of its own form and becomes absorbed in the Divine essence and its

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* तत्र स्थिर सुखमासनम् । ततो द्वन्द्वानभिघातः ।
तस्मिन्सति श्वास प्रश्वासयोर्गति विच्छेदः प्राणायामः ।
स तु बाह्याभ्यान्तर स्तंभवृत्ति र्देशकाल संख्याभिः परिदृष्टो दीर्घसूक्ष्मः।
बाह्याभ्यन्तर विषयाक्षेपी चतुर्थः । ततः क्षीयते प्रकाशावरणम् ।
किंच धारणासु योग्यता मनसः । स्वविषयासम्प्रयोगे चित्तस्य
स्वरूपानुकार इवेन्द्रियाणाम् । योगे अ०१ पाद२ सू० ४६,४७स५४तक

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beatitude. 'The three (concentration, meditation and absorption) together are called Sanyama I. 34. * The three, concentration, meditation and absorption brought together are called Sanyama. These three are the means towards the same end and are jointly called Sanyama. Sanyama is the technical name of all the three. It is the ninth limb of worship.

Upanishad Texts on Worship.

A manannot attain to Him by knowledge if he has not detached himself from evil deeds, is not calm and his mind is not collected and tranquil.' Kathvall II. 24. 'Those who practise austerities and faith in forests living on alms and are calm and learned and free from impurities go through the gate of the sun (Pranayama) there where dwells the immortal Purusha whose nature is immutable.' Murad, II, 1·2·11. 'There in this city of Brahman is a cavity in which is a lotus like space. In it there is small ether. Now that is to be sought for and known which exists in that small ether. If it be asked 'well' there is the city of Brahman (the human body) and in it there is a cavity in which there is a lotus life space and in it there is small ether. Now what is there in that small ether which is to be sought for and known. To this one may reply. The ether within the heart is as large as this ether. In it are placed both the heavens and the earth, both fire and air, both the sun and the moon, lightning and the constellations and whatever else there is here (in this world) besides these and also whatever is not here. And if it be asked : 'If in the city of Brahman are placed the whole world and all creatures and all

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* ततः परमावश्यतेन्द्रियाणाम् । यो० अ० १ पा० २ सू० ५५
देशबन्धश्चित्तस्य धारणा । यो० अ० १ पा० ३ सू० १
तत्र प्रत्ययैकतानता ध्यानम् यो० अ० १ पा० ३ सू० २
तदेवार्थमात्र निर्भासं स्वरूपशून्यमिव समाधिः । सू० ३
त्रयमेकत्र संयमः । सू० ४

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desirable objects what subsists there when this body becomes old and dies.' To this one may reply. That (Brahman within the body) doos not become old on the body become old, that does not die when the body dies. It is the everlasting city of Brahman. In it are contained the desirable objects. It is the self free from sin, old age, death, sorrow, hunger and thirst, of true desires and of true resolves. As here, in this world, people follow as they are commanded and depend on the objects to which they are attached be it a country or a piece of field (so the devotees attain what they desire) Chhandogya VIII-1·2·3·4·5. The purport of the above texts shall be explained in the vernacular *.

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* नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्त मानसो वापि प्रज्ञानेनैनमाप्नुयात् । क० वल्ली २ मं० २४

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्य्यां चरन्तः । सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ।

मुण्ड० मुण्ड २ खं० १ मं० ११

अथयदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराधाशस्तीस्मन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ तं चेद्ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराधाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभेऽस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्य्याचन्द्रमसावुभौ विद्युन्न शत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिं समाहितमिति ॥

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरावाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यते इति ॥

स ब्रूयान्नास्य जरयैतज्जीर्य्यते न वधेनास्य हन्यते एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्य संकल्पो यथा ह्येवेह प्रजा अन्वा विशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्र भागं तं तमे वोपजी वन्ति ॥

छाको० प्रपा० ८ मं० १।२।३।४।५

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Worship of God is of two kinds, *viz.*, Saguna (with qualities) and Nirguna (without qualities). In the verse Saparyagachchhukramakayam (Yajur Veda XI. (8) the words Shukra (Almighty) Shuddam (pure) denote worship of God as possessor of qualities and the words Akayam (without body) Avranam (without wounds) Asnairam (without muscles, arteries, &c.) &c., devote worship of God, as devoid of qualities. Similarly in the verse 'God is one, He is hidden in all creatures, is all-pervading and is the inmost self of all creatures. He is the ruler of all, the support and abode of all He is the witness (of all).

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REVIEWS AND NOTICES.

The Key of Knowledge by Champat Rai Jain, Barrister-at-Law—Publisher, Kumar Devendra Prasad, The Central Jain Publishing House, Arrah, price Rs. 10. Kumar Devendra Prasad is doing very valuable work in reviving the study of Jain literature by publishing extremely useful works by first class writers, relating to Jain Religion and Philosophy. We have much pleasure in noticing some of the publications sent to us. The Key of Knowledge written by Champat Rai Jain is the most important publication dealing exhaustively with various Theological and Philosophical problems studied in the light of criticism of almost all the important religions of the world. It is in fact a work which reveals the most extensive reading and wide information on the part of its author. In the words of the Author "The Key of Knowledge' does not blindly follow the teaching of any particular sect or creed, not even of Vedant for which the author entertains a great deal of admiration, nor of Jainism, to which sublime and noble faith he has the privilege of belonging by a happy incident of birth." But the fact of the matter is that the central doctrine of the book which the author undertakes to elaborate at great length is the Jain doctrine that there is no objective existence of God as the Creator and Sustainer of the Universe and separate from Nature and the human soul. He sympathises with Vedant in so far as it also recognizes that human soul in its essence is divine and by the lapse of ignorance realizes its divinity but disagrees with its Monistic Hypothesis. To the author's mind the highest form of belief is one that recognizes human soul to be its own God, capable of attaining the fullest measure of perfection and bliss. This belief, he considers, is almost as old as humanity itself. In our opinion it would have been much better had the author confined his attention to this

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one philosophic doctrine and defended it in all its details than covering so many other problems at the cost of doing ill justice to his central Jain idea. To our mind, the doctrine that the soul is its own God or, in other words, Godhead is nothing but a state of perfection which individual souls achieve in the end after passing through the progressive stages of evolution in their various earthly lives, is neither appealing to reason nor consoling to heart. And to say that the doctrine is as old as humanity itself, is to count too much upon one's study of the ancient most scriptures of various religions. History will not support this verdict. The consensus of opinion among the scholars, up till now is that the Vedas are the oldest books in the library of the world and both the Orientalists and the indigenous scholars of to-day have met to agree on the point that the Vedas preach Monotheism of the purest and the simplest type. Other religions too invariably lay stress on the personal objective existence of the Deity towards which the soul approximates but never becomes one with it. Soul is its own God is a Jain doctrine but it is not ancientmost. It dates from the time when Jain religion devoloped and its followers evolved a philosophy of their own.

The book abounds with useful quotations on many diverse topics treated in the book and modern most philosophers and writers on Religion are fully utilised in combating some of the materialistic theories with which the author does not agree. The headings of some of the chapters in the book would reveal to the reader the extent of the scope covered and the subjects treated therein.

I. The Ideal. II. Creation. III. God. IV. The Fall. V. The Redemption. VI. The Kingdom of God. VII. Yoga VIII. The Holy Trinity and IX. The Law of Karma, etc., etc. The book is tastefully printed and bound and covers over eleven hundred pages. It would certainly be useful to the students of religion and philosophy as a store of information gathered at one place dealing with various topics.

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II.—Jainism—not Atheism and six Dravyas of Jain Philosophy by Mr. H. Warren, Hon. Secy, The Jain Literature Society, London.—This pamphlet gives us a clear statement of Jainism and the author takes pains to repudiate the charge so often levelled against it that it preaches atheism. The author is of opinion that Jainism does not deny the existence of God, only it denies some of his attributes such as (i) that He is creator of the Universe, (ii) that He rules the world, (iii) that He awards the Karmas of the individual souls. According to Mr. Warren the individual soul and God are in reality one and the same thing and the final goal of any particular soul is to become pure and perfect; in other words, to become a God with all the attributes of divinity. Now this is all the difference between Theism and Atheism. Theism believes in a personal God, Creator and Sustainer and Ruler of the Universe—Universal, Invisible Power behind the world-Evolution that makes for righteousness—and this is all what Jainism denies in the opinion of Mr. Warren. If this is not atheism, what on earth is it then? The position of Jain religion becomes indefensible when it makes God-head only a state of perfection to be achieved by individual souls through the gradual development of their moral and spiritual powers. Theism does not believe in this position. The author summarily dismisses the case for the belief in God as the Creator of the Universe out of matter and soul for he says "it is obvious that given matter and soul with their attributes and conditions, they are quite sufficient by their mutual interaction, to make a world and there is no need of any interference by a deity." We do not know how it is *obvious*!! Our present experience does clearly show that the immense cosmic Evolution going on in the Physical Universe—the terrestrial phenomena, the great Geological changes are all independent of any participation by the activities of souls. If these changes are not the work of souls they point certainly to a power behind the Phenomena. And

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that power or *Activity* is marked through and through by *Directivity*. This Directive Power, over and above, the activities of individual souls marked by limitations of varied nature, the source of Kosmic Energy and the fount of moral and Spiritual Power is what theists call God.

III.—*The Naya-Karnika, a work on Jain Logic by Sri Vinaya Vijaya Maharaj, edited with Introduction, English translation and Critical Notes by Mohan Lal, D. Desai B. A. LL. B.*—The publication of this work on Jain Logic would certainly be a contribution to the literature of its kind. The author Sri Vinaya Vijaya Upadhyaya was a famous logician of the 17th century A. D. and Mr. Mohan Lal has done well to popularize his work by presenting it in English garb. The introduction and the critical notes appended enable the student to grasp the central idea very clearly. The original work consists of twenty three shaloks and the whole discussion hinges on the various standpoints from which an object can be viewed.

IV. What is Jainism? by Champat Rai Jain, Bar-at-law, The Central Jain Publishing House, Arrah.—The author's claim is that Jainism differs from all other so called religions, in so far as it is a perfectly accurate, definite and exact science, free from misty and mystic ritual, unholy superstition and fear-engendering devotion." We do not know how he would explain the moral aspect of Jainism, for science is no guide in the sphere of "ought." Its only business is to organize "is-judgments." Science tells us how things happen. It certainly traces the causal connections between them, but to pronounce how things ought to happen, how we ought to behave is to transcend the sphere of science and enter the domain of religion. Religion has a scientific aspect but it is not pure science as Mr. Champat Rai considers Jainism is. This pamphlet is only a preface to his larger book "The Key of Knowledge" in which he fully discusses not only the principal

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features of Jainism but also of several other religions. We recommend the persual of that book to our readers.

V.—The Parmatma Prakash by Sri Yogindra Acharya, translated into English with critical notes by Rickhab Das Jain, B. A., with an introduction by Champat Rai Jain, Bar-at-Law, The Central Jain Publishing House, Arrah.—In this book Sri Yogindra Acharya describes the Jain conception of Parmatma or God and the particular means prescribed in Jain scriptures for the adhikaries to attain the final goal of human perfection. The book originally consisted of some 344 verses and the English rendering of all the verses is given in their serial order.

VI. Live and Let Live—Ahimsa or the Principle of non-injury by Alexander Gordon—The All India Jain Association, Lucknow.—It is a four-page pamphlet written to elucidate the principle of Ahimsa as preached and practised by the Jains of India.

VII. *Sankhya Darshan (Urdu) The Philosophy of Arya Varta by Professor Diwan Chand, M. A., published by Atma Ram and Sons, Booksellers, Anarkali, Lahore—price 10 annas.*—Literature is decidedly the greatest educational power in a society and much more so is the publication of serious literature which forms the thinking mind and represents the national culture and intellectual advancement of a particular people. There is a dearth of serious literature now a days in the vernaculars of India and, therefore, all honour to those who are doing their best to remove this keenly-felt need of the hour. Professor Diwan Chand deserves our warmest congratulations on the success he has achieved in this direction. He has all along devoted himself to this task and his former productions such as "A Short History of the Development of Western thought—Pashchimitark," "Arya Sidhant," "nau Mahapursh, etc., have justified the sanguine hopes entertained. The learned Professor is a gifted writer and

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an equally gifted speaker, and is widely known in the Punjab for his literary attainments and his honorary services to the educational cause of the D. A.-V. College, Lahore. His present work *Sankhya Darshan* is a book of Philosophy dealing with the salient teachings of a particular school of Indian Philosophy called by that name. We have nothing but praise for the work, for its rapid, brisk style, for the glowing interpretations, for the refreshing and vivifying meanings drawn out of the seemingly disjointed Karkas and, lastly, for the apt illustrations and the touch of originality and keen mindedness so profusely revealed in the pages of the book. The reading of the book would certainly be of great use both to the students of Western Philosophy and to the Pundits of old type, for to the former it would reveal the heights of original thought attained by our ancestors in the domain of Philosophy and to the latter it would offer newest and freshest interpretations as distinguished from the set grooves and channels of Thought stated in stereotyped phrases and too familiar verbiage. The book is divided into nine chapters. The reader would be in a position to realize the value of the book if we give him the general idea of the contents given and the scope covered in the book before us. First chapter deals with the general classification of the various problems of Philosophy into various departments called by separate names such as Epistemology Ontology, Psychology, Theology, Cosmology, Aesthetics, Ethics and Logic.

The author also discusses the value of Philosophy and replies to the objections generally raised against its study by its opponents. Chapter second opens with the general historical survey of Philosophic enquiry in India. Philosophic ideas spring from the Veda, are nourished in the Upnishads and blossom out in the form of various schools of Philosophy called by their popular name darshans, both *Vaidik* and *Avaidik*. The author indicates briefly yet concisely the subject matter of each

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darshana and his masterly grasp is revealed in the reconciliation he proposes of the six systems of Philosophy. Chapter third tells us what Sankhya is, and what is the available literature on it. Chapter fourth deals with the *summum bonum*—the highest end of human life. The learned Professor critically examines the charge of Pessimism so repeatedly brought against Indian Philosophy and ably indicates that the chief end and goal proposed by the Indian Philosophers on their way to Philosophic Enquiry was the removal of Pain and Evil actually present in the world. The trend of Indian Thought is Melioristic and not Pessimistic. Chapter fifth discusses the Instruments of Right-Cognition—the three *parmans* recognized by the Sankhya system. Chapter sixth deals with the Philosophy of Nature as propounded in the Sankhya, discusses the Evolutionary Process recognized by it and the one, far off event to which the evolutionary process moves, and which the modern science considers as beyond human intellect but without which, according to Sankhya, it is meaningless to talk of evolution in any sense of the term.

Chapter seventh gives us a very clear exposition of three *gunas—sata—raja* and *tama*, terms which are so commonly used but so scantily understood. The whole treatment of the subject in this chapter is very refreshing. Chapter eighth discusses the problem of soul in the light of the teachings of the Sankhya system of Philosophy.

It would be presumptuous to give suggestions to the learned author as to the further expansions of the subject matter but it would not be out of place to request him to bring out another edition of the same book in Arya Bhasha, for the wider public to appreciate it. Some of the Sanskrit equivalents for the English terms used do not seem appropriate. Solipsism is termed as *ahm brahma vad* but it seems *ahm vad* would be more appropriate, for solipsism recognizes that "I with my ideas alone exist" and that *I* is not necessarily recognized as *Brahma*. Substantialism

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and Phenomenalism can be more suitably converted into dravyavad and namrupatmakvad or prtitivad. Vigyan vad corresponds to Sensationalism and not to Idealism which corresponds to atmavada or chetnavad.

Sat-kariyavad is a technical term and has a special significance when used in a Philosophic terminology. It does not exactly correspond to Realism which stands more suitably for *bahya-arth vad*. *Sat-kariya vad* does not simply mean that the effect is of the same essence as the cause, nor even that the effect is only an evolved cause but that the effect as effect was potentially present in its cause, that the pitcher was potentially present in the clay out of which it was formed. It may seem absurd to some minds just as it seemed to Nyayaks but it has been used by its defenders in that sense.

SUDHAKAR.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Hindu Naval Architecture imitated by Europeans.

A very interesting account, together with very fine sketches of the typical Indian (Hindu) ships that were in use in the earlier part of the 19th century, is given by a Frenchman, F. Baltazar Solkyns (1811) in his Les Hindous (tome troisieme). In his introduction to this work he remarks.

"In ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can in this respect still offer models to Europe—so much so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping.....The Indian vessels unite elegance and utility, and are models of patience and fine workmanship. Indian Shipping 250—51).

In East Africa in A. D. 1498 Vosco de Gama found sailors from Cambay and other parts of India, who guided themselves by the help of the stars in the north and south, and had *nautical* instruments of their own (F. A. S. B., Vol. V., p. 784).

According to Mahuan, the *Ming-shih*, or history of the Ming dynasty, records that Ai-ya-sei-ting (Ghiyas-ud-din Azam Shah, who reigned A. D. 1385, 1457), the King of Pang Kola, sent to the Chinese court in 1408 an embassy with presents including horses, saddles, gold and silver ornaments, drinking vessels of white procelain with azure flowers, and many other things. (Indian Shipping, page 197.)

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MANY THOUGHTS OF MANY MINDS.

Consumption among young women in India.

There is an article under the above heading in the April number of "Health and Happiness." The editor speaks the bare truth when he says :—

> "Consumption is the disease of the 'Bhadrologe' woman in the towns. Cabinned, cribbed, confined in a small overcrowded and sometimes overpacked room or small house, seldom venturing to breathe on the terraced roof, she is poisoned by a polluted air. The voluntary muscles made for use and exercise; deteriorate and decay for want of proper exercise. Lungs do not get their proper exercise, and the circulatory system ill-performs its double function as a purveyer of requisite food to every part of the body and as a scavenger removing all sorts of poisons, dirt and impurities from the different parts of the body. The resisting capacity of the body to tuberculous bacillus, thus slowly but surely decays."

Manual work is falling into disrepute among a certain set of fashionable ladies. The editor raises his voice in protest against this suicidal tendency. Says he :—

> "The Bhadrloge man and woman must give up their natural aversion towards manual work and physical exercise. In the eye of God—the most honourable man is the man of physical labour. Free from the lust of power and ambition, the rural agriculturist with the sweat of his brow knocks at the gate of Mother Nature; he is the child in direct touch with our Mother Earth; and mother yieldeth to him the rich store of earth's agricultural produce upon which exists the life of the whole Human Race. The rich idle millionaire, the proud 'Bhadrologe' man and woman—live upon the earnings of the so-called low class hewer of wood, drawer of water, and tiller of the soil. But this man of manual labour is the true high priest of Humanity. His prayers are addressed direct to Mother Earth, she hears his prayers and opens the door of her boundless store-house of fruits, herbs, vegetables, grains without which the proud man who hates labour, can not live. There is dignity in labour. Labour is holy and sacred.

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Labour is the direct prayer of man to Providence for food and raiment. The labourer is the high priest, the Brahmin, the mediator between Humanity and Providence. Man has been made to pray. Without prayer, nothing cometh from the Providence. The Vedic Rishis of old followed the furrow of the plough."

"Providence sends us food and raiment through our labourers who plough and weave, sow and reap, gather and store. Every bit of voluntary muscular organism must perform its function which is its Dharma, its Karma, its prayer. This exercise is the prayer of the labourer to Providence. Negligence of physicel exercise is a sin against physiological law of God. Hatred of physical labour is hatred of prayer, to God. Hatred of the man of toil, is the hatred of the Brahmin—the high priest of Providence."

Work for women is the gospel of the writer. Here is his golden advice·

"Our middle class women, our high class women, must work. Work at your homes, sweep your rooms, wash and darn your clothings, dust your furniture, prepare rice from paddy by Dhenki at your homes, prepare meal from wheat by small hand-mills at your own house. Cook the food of your husband, dear child or parents, do all these and other domestic industries with your own hand. This would give you plenty of physical exercise, secure economy, and supply the family with healthy unpolluted food which is a safeguard against dyspepsia and acidity. We do not deny you honest pleasures. But service of Love is a thing of Joy for ever. Service is holy; by free ungrudging service of love to her family, each woman becomes the true child of God who is the Universal Common Servant of the highest and the lowest of sentient things in this universe. In this age of security and good government and reign of law, there is no danger in allowing women long walks amidst sweet and refreshing sylvan scenes and landscapes of the country. In this age of cheap and quick conveyance, it is not a difficult thing."

Nervous excitement is the curse of modern civilization The life of luxurious ease and indolence which westernised

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lead is not at all conducive to health. Women are naturally nervous. Nothing should, therefore, be done to multiply causes of nervous excitment. Says the writer :—

"Cheerfulness, equanimity; freedom from worry and anxiety, and avoidance of all sorts of nervous excitements, are requiste conditions for a sound mind in a sound body. A life of sedentary laziness, luxuries and mental excitements, is a predisposing cause of depression of vitality which allows consumption to secure its victim."

Novel-reading is becoming the rage among fashionable ladies and the novels devoured are penny dreadfuls calculated to excite the nerve, inflame the imagniation and corrupt the mind. The editor thus decribes and protests against this obnoxious tendency :—

"Novel-reading is becoming an extensive fashion in the towns. Many a middle-class woman among well-to do families in the town spend their day in alternations of idle grossip, card-play and novel-reading, the mind does not get healthy food, while the voluntary muscular system is allowed to decay by keeping them in iron chains of disuse. This sort of idle useless life is not only a crime against their family and human society but is a process of slow self-suicide,—both of body and soul and is a sin against Nature, Science and God. The poorer women look up to these highplaced women for example and guidance. Instinctively they tend to follow and imitate them. Where those who shall lead become rotten, who shall save ?"

The coclusims are thus sumed up !

" We appeal to the ladies of all rich, educated middleclass and aristocratic families in all our big towns to consider the problem of securing Health and Happiness among all their sisters around them in their respective towns. Respect and veneration of a life of manual physical labour, life of free and ungrudging service in the humble shades of domestic life, hatred of idleness and luxury, hatred of materialistic worship of costly and gaudy apparels and ornaments, avoidance of dissipation of novel-reading and idle card-play, cultivation of all forms of domestic manual duties and industries, spread of a

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knowledge of laws of health in every zenana—in all these and in various other measures for securing the Health and the Happiness of our womenfolk in the crowded cities—their happier sisters in the richer and highplaced homes—shall lead and must lead—not by profession and precepts—but by setting living examples, by leading life of manual labour, domestic industry, of simplicity and freedom from luxury and idleness—the life of ungrudging holy service of Love which is a thing of Beauty and Joy forever. We appeal! We appeal through their educated fathers, brothers, husbands, sons. Will they respond by living the true life? Will they be allowed to respond by living the true life?"

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The Gurukula Samachar.

(*By Professor Sewa Ram*).

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

Go to God to fetch His Message to men.

'Profounder, profounder man's spirit must dive' so says Emerson. And one has gone from us to dive deeper into the world mystery, to go nearer to God to fetch His word to men. But do we not feel Shri Swami Shradhanand's presence still? He is in the minds of the Brahmacharis. They think of him, they dwell in him, they talk of him, and of him they write. The scene of entry into sanyas—the whole-hearted dedication to the service of the Divine in man—that has painted itself on their inner canvas and shall, we hope, ever remain as an inspiration to the Brahmacharis and all beholders alike. More than a

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month will have rolled away when these words reach you Dear Reader and the question is how hath this profited you and me. Entire dedication may not be possible for you or for me. But partial dedication can still be your privilege and mine. Should we not then take an inspiration from the event and make up our minds to go to God more regularly and try as best we may to hear His word to us and to others around us. Go, go then to God and work His will among men.

How smiles the 'Dhak' at Gurukula.

When I came the Dhak was bare. A sad parting it had with its leaves of last year. Thin and gaunt, a bare skeleton, there it stood in its naked outline. But its new birth was at hand. It bade farewell to its leaves of last year but was it not joyously waiting to welcome the new green ones hidden somewhere mysteriously in its silent sap. The clouds wept to see it so lean—they wept too early. The Dhak felt their thrill of sympathy. The green leaves in hiding came out one by one. And now the Dhak at the Gurukula nay in miles and miles around the Gurukula smiles its soft smile, rejoices over its new birth. It smiles for you and smiles for me and seems to say

'If you but smile
Another smiles
And soon there's miles and miles of smiles
And life is worth while
If you but smile.'

Thus smiles the Dhak at Gurukula.

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The great fire at Ghaziwalla.

The dark night is rendered bright—bright with lurid light. Oh Lord! How it blazes in the distance! Flames rise up in a fantastic fashion. Their hissing and crackling can be heard and the mingled noise and the confused din in the distance—all these show something is seriously wrong yes, the whole village yonder is on fire. The Acharya has gone to awaken the students, the bell rings out the alarm and soon you see the Brahmacharies and Professors moving with the best pace they can put on—moving fast to help if they can the poor villagers. The flames have wildly spread, the dung mounds are on fire, dark human figures sadly rush about, but it is precious little they all can do, the wind is so high, the flames so fierce. Pull down the hedges, let us create a vast clear ring round the fire-zone. 'Brahmacharies there fetch water from the well.' The fire zone is detached but the mounds keep burning—and so they will for even a day or two more The villagers mutter out their thanks. 'You may now retire—the fire will not spread any further.' Back come the Brahmacharis and Professors and all. The villagers too retire to the many huts yet safe. But no, they have not long to rest. Within an hour it blows a fierce gale and now from a different direction. It is getting fiercer, it is towards the part yet safe. The flames leap from roof to roof—the fire plays its mad devil dance of destruction, the poor villagers run about to save what little they can of their belongings. Oh the grain heaps in the distance! Alas the labour of a whole season, the stored food stock! Men run to the rescue, the grain heaps are on fire. 'Let the huts burn save the grain.' Three heaps are consumed. Only just as many can be saved. Oh the great havoc! What a terrible night it was for the villagers! The morning discloses the whole village in ashes. How shall we help the villagers? Let us petition the authorities, let us pray to the Deputy Conservator of Forests, to give them the materials free. How kind of him he

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gave them materials free—materials for a couple of huts to each. But no what of those who have lost their all in fire, their stock and store of grain, what of the widows? Let us have a fund in aid of these. And so we raise a fund and help the best we can. And a new Ghaziwalla has risen on the ashes of the old.

Science—Barren and Fruitful.

What is the net result of all this test-tubing? What the fun of this new vocabulary which transforms salt into sodium chloride, gold into aurum, iron into ferrum, lead into plumbum? If your scence cannot make two ears of corn grow where one grew before, if it can not help us to supply our daily needs, if it cannot render us economically independent or nearer independence, well may we call it, from one point of view at least, quite barren science. 'And I tell you' says Prof. Laxmi Chand, M.A., M. Sc., 'most of the test tubing done in Indian colleges has proved infructuous—mere waste of time and materials. And why? Because is not taught through the mothertongue and much the student's time is lost in getting up the strange terminology, in overcoming the barrier of a tongue which to him is foreign. There is something more too. We lack the spirit of research, the true scientific spirit. And the Universety curricula are defective. They teach us not a word of applied or industrial chemistry. Now if you ever went to solve the problem of India's poverty, put science within reach of the masses, teach it through the mother tongue, emphasise its industrial and applied phase and be moved by the spirit of research, the spirit of invention, the spirit of takling a few specific articles of outside manufacture and trying to manufacture them cheaply right here.' Prof. Laxmi Chand has certainly the knack of imparting enthusiasm. He must certainly have inspired

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the Brahmacharis to go to their work in science with a new purpose—a new ideal. True to his ideal Prof. Laxmi Chand has brought out a series of handbooks on Applied Chemistry, *i.e.*, one on dyeing, another on the manufacture of inks, a third on fats and oils and so on. All these are in Hindi. We hope the Hindi public will make use of these and we hope too that the Professor will give to the public not what will waste their time and money in idle test tubing and fruitless experiment but tried and tested formulae with such definite details about cheap purchase of materials etc., as will really help forward the starting of small home industries.

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